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# PERSONAL TYPES

OF THE

## LORD JESUS.

BY

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PERSONAL TYPES OF THE  
LORD JESUS.





## PREFACE.

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This is a small book on a great and glorious subject. The field of Scripture here drawn from is little known to many of Christ's disciples. Young believers especially, it is hoped, will be interested and helped to a deeper love for the sacred Scriptures by its perusal.

Some years ago these chapters appeared in substance in an American magazine, and later they appeared in "The Witness," published in Scotland. Frequent testimony has been borne by children of God, who have been thereby helped to a better understanding of Him whose glories they seek to set forth.

These papers have now been collected and published in the present small Volume, with the earnest hope that they may be further used in leading God's people to discover and admire, the perfections and official glories of our adorable Redeemer and Lord, to whom be glory for ever.

J. N. C.

LONDON, SEPTEMBER, 1901.



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# Personal Types of the Lord Jesus.

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## INTRODUCTION.

I desire, in a few short papers, to bring before my readers some of the individuals in the Old Testament who are types of Christ. In commencing the subject, it may be well to say a few words about

### TYPICAL TEACHING IN GENERAL.

Within the last few years much attention has been given to popular education ; and it must be admitted that great advances have been made in this matter. On going into an infant class-room, at the present day, one usually finds the walls covered with pictures. These pictures are more or less true representations of different animals, trees, fruit, etc. Underneath the picture there may be a description in *words* of the characteristic features of the plant or animal.

A few years ago, teaching of this sort was very little practised. But it is now known that the mind is more easily reached through the eye than through the

ear. And it is simply carrying out a principle which God has long acted on. In the infancy of the race, God sought to teach men moral and spiritual truths by

#### OBJECT LESSONS.

Such were the different sacrifices commenced immediately outside Eden, developed in patriarchal times, and fully matured under the law. The Jews having been so long in possession of the shadow, should have recognised the Person when He appeared. We, having the substance, more or less clearly discern the things which foreshadowed Him. The more familiar we are with the Person, the more quickly we will discover Him, even when He is veiled. For in all the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them *all* together, and we have a life-size portrait of the Redeemer.

Christ crucified and risen, is the one centre of all the ways and purposes of God. The Cross of Calvary is no mere incident in the world's history; it is the great event to which all the past looked forward, and all the future will look back. The Cross is the manifestation of God's love; it is the proof of God's justice; it is the foundation of all His purposes; and it is the channel for the outflow of His grace to a perishing world. Christ is the great subject of the Scriptures. Give the Lord Jesus His true place, and all is clear both in the Bible and history. Ignore Christ and the Bible is a puzzle, and the world an enigma. Confessedly "Great is the mystery" of the incarnation; but, once accepted, it is the key to every other

difficulty ; it swallows up every other mystery. One at all acquainted with God's mind, will expect to find Christ in every page of Revelation, and he is not disappointed. Many of the Old Testament portions can only be understood as we see the Son of God in them. This is notably true of the many sacrifices, both before and under the law ; and it is just as clear that many of the characters in Old Testament history are *types* of Christ. By this we mean that *something in them or about them, was intended by God to foreshadow some point in Christ's person or work.* But as these men were imperfect and sinful, it is impossible that even all of them together can fully reveal Him, who is true God and real Man in one person ; and for the same reason many of them show Him as much by *contrast* as by points of resemblance. In fact, to get the full value of the type, it will be necessary both to

#### COMPARE AND CONTRAST

the antitype with the type.

With several of these men, a *woman* is linked, and it will be found that a woman occupies an important part in giving us the type in its fulness and beauty. I may say, then, that I take the woman to represent *the Church* ; meaning by that term the children of God of this dispensation. I do not intend to occupy time in largely proving this ; it has been done again and again by able teachers of the Word. But one or two points may not be out of place:

1.—Our Lord, when on earth, speaks of the Church as something which *He will yet build* (Matt. xvi. 18).

2.—The calling of the Church—the baptising of Jewish and Gentile believers into one body—was

*hid in God*, till He revealed it through the apostle Paul (Eph. iii. 3-11).

3.—The marriage of the Lamb, described in Rev. xix. 6-9, it is admitted, takes place at the commencement of the millennium ; but during that age myriads of persons will be saved, who cannot possibly belong to the Bride of Christ ; for, as we have seen, she is complete before they are saved.

Now, if this will be so in the future age, it is a good reason for supposing that *saints in the past* may not belong to the Body of Christ. And in the light of other Scriptures, in my judgment, this probability becomes a certainty. The only answer to the *why* of it all must be : “ Even so, Father, for so it seemed good in Thy sight.”

There are several remarkable

#### FIGURES OF THE CHURCH.

used in the New Testament ; notably that of *the Body*. The *human body*, with its *one head* and *many members*, is employed to show the wondrous union which exists between Christ and His people. But let us remember it is a *figure*—true, a figure of a Divine reality, yet only a figure. But this figure, so often used by the Holy Spirit, is surely the best He can employ to set forth in human language this blessed relationship. Within the past few years, some, who are generally well instructed in the things of God, have denied that the figure of the *Bride* is used of saints of this dispensation. But this denial is made, as I judge, without sufficient reason. It seems clear to me that the figure of the *body* is used specially, if not exclusively, of the Church *on earth*. Paul is the only



New Testament writer who employs this figure ; and whenever he speaks of *ministry in the assembly*, he naturally seems to turn to the idea of the body. And in the four epistles where the body is directly spoken of, the subject of ministry is introduced (see Rom. xii.; 1 Cor. xii. ; Eph. iv. ; Col. i. 18-26 : ii. 18, 19).

But the use of the gifts in the assembly is only needed—may I say only *possible*?—while it is in the world. So we have no allusion to the Church as the body in connection with *the future*.

On the other hand, the figure of the *Bride* is one which necessarily awaits its perfect fulfilment. So, in the book of Revelation, we see the saints after the *rapture* and *after the thousand years*, and in both instances it is as *the Bride* (Rev. xix. 6-9 : xx. 1-3). I have dwelt longer on these points than I intended, but it will not be necessary to again refer to them.

In closing, a word or two of *caution* may not be out of place, as to the unfolding of personal and other types. Let it be remembered then that—

1. The men who will pass in review, may be studied as *individual believers as well as types of Christ*. Their typical character does not do away with the lessons our God intends us to learn from their personal history.

2. In thinking of this subject, we must be careful not to let our imagination run riot. It is easy to get into all sorts of fanciful and even ridiculous interpretations of types and parables. No type, analogy, or parable, was ever intended "to go on all four." I may be able to point out three things in which a man is a type of Christ ; another may point out six in

which he is not. Seek to grasp the main features in any type without trying to make it fit in every detail. The poor type is sometimes so *tortured* to get resemblances, that one finds himself suffering in sympathy.

3. *We must never build a doctrine on the interpretation of a type.* If we have New Testament teaching on a subject, a type from the Old Testament may serve to illustrate it, *but that is all*. I have met with Christians who sought to justify what to me was the most unscriptural action in certain Church matters, by their interpretation of some of the types in Leviticus. But this surely was as unreasonable as it is unscriptural.

I doubt not, simple souls again and again have been beguiled by this means. We cannot too often repeat that it is only a "thus saith the Lord" that is binding on the conscience. If, as we think, a type teaches something out of harmony with the New Testament, it must be our interpretation of the type that is wrong, and not the plain teaching of the Scripture. The type must be adjusted to the doctrine, not the doctrine to the type.

These precautions are intended for any young disciples who may read this. And let me say to such: If you will bear in mind what has been said, and, in simple dependence upon the teaching of the Holy Spirit, will enter this field of Scripture, I can assure you from personal experience, you will find yourselves feeding in the green pastures, and being led beside the still waters.

# Adam.

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THIS, of course is the first type we meet with in our search into this subject. Not only is Adam the first personal type, but we shall find he is a very full and clear one. That he is a type, rests on the clear statement of the Word of God. Turn to Rom. v. 14, and read it. The word here rendered "*figure*" is the root from which we get our word *type*. In 1 Cor. xv. 45,

THE NAME OF THE TYPE IS GIVEN TO THE ANTITYPE. Before, however, coming to the points of resemblance, let us look a little at the contrasts, for these are enforced in the New Testament.

*Adam as a contrast to Christ.* Adam was a creature, and as such began to exist. Christ is the *Creator*, and *never had a beginning* (John i. 1-3). The most striking contrast is drawn in the words, "The first man is of the earth, earthy : the second Man is the Lord from heaven" (1 Cor. xv. 47). Adam, in a sinless world, surrounded by all that the heart could desire, yielded to temptation and became Satan's slave. Christ, in a world full of sin, lacking even the necessities of life, and amid scenes calculated to depress and terrify, resisted the arch-tempter, and at the cross accomplished the work which will lead to his final overthrow (Matt.

iv. 1-11, Mark i. 13, Heb. ii. 14). Adam brought physical, spiritual, and eternal death upon himself and all his posterity; Christ brings righteousness, peace, eternal life, and immortality to all who by grace are united to Him. Adam subjected creation to vanity and the curse. Christ, by dying, secured its deliverance therefrom, and will soon, by His power, make that deliverance a manifest reality. In a word, the one was the author of *sin*, with all its awful consequences; the other is the procurer of *salvation*, with all its unspeakable blessings and privileges.

Adam was a foreshadowing type of Christ in his

#### THREEFOLD HEADSHIP

(1) of creation, (2) of the race, (3) of Eve.

I. *As Head of creation.* In Genesis i. there is an evident order in God's creative acts; they follow an ascending scale. Man is the last, and, consequently, the highest of God's earthly creatures. He is a unique being, with a complex nature; created, as to his spirit, in the image and likeness of God, he is, as to his body, a part of the animal creation. Man was thus a creature with wonderful capacities either for good or evil, and this distinguished him from every other denizen of earth. True, he was, as his name implies, "of the earth, earthy," yet was he infinitely raised above everything else of the earth; and he was placed as God's vicegerent in the world. Later on (Gen. ii. 19-20), he is brought before us as the acknowledged ruler of the brute creation. Such was man's exalted position; but, alas! it was soon lost. Adam proved disloyal to his trust and betrayed his kingdom into the hands of the devil, and from then till the present hour,

the rule of the usurper has been an awful fact in all this lower world.

God's purpose, clearly was, that man should be lord of creation. Has that purpose been for ever defeated? Nay, that were impossible. His purposes may be, seemingly, delayed; they can never be wholly set aside. Weary centuries have rolled by since the fall, yet we hear the Spirit, in glowing language, speak of *man* as having universal dominion. Read Psalm viii. This is no sad retrospect of man in innocence; no, it is a bright anticipation of the future, a scene in millennial times. Comparing this Psalm with Heb. ii. 5-9, it is at once clear that Christ Jesus is the Man who, in a future age, will yet occupy this position. How marvellous is the *wisdom* of God as unfolded in His Word! The conviction that comes to one's soul, in thinking of the unfoldings of God's mind in the Bible, is—Surely the book is from God! There is a wisdom displayed far beyond anything conceivable by man, which, in its very *conception*, stamps the Scriptures as from heaven. The wisdom of Jehovah devises a plan which overcomes every obstacle and clears the way for the carrying out of His original purpose. His design, as we have seen was, that man should be head of creation, and so it shall be. To the eye of reason this looks to be wholly improbable; the devil seems to be getting more power than ever in his usurped kingdom; things seem to be getting worse and worse. It is all true, and the intelligent Christian knows that it will get very much worse before it gets at all better. But faith looks beyond this scene of confusion and sin, and fixes itself on *Jesus in heaven*. Faith sees the

Man Christ Jesus on the Father's throne, and rejoices ; for well it knows that this is the pledge and the seal that the usurper shall soon be cast out, sin shall be destroyed, the curse removed, and the whole groaning creation shall be brought into the liberty of the glory of the children of God. "But now we see not yet all things put under Him. But

WE SEE JESUS,

who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii. 8, 9). He who on Calvary's cross purchased back the inheritance by blood, will ere long come and deliver it by power. The Lion of Judah's tribe, who will soon roar upon his enemies and destroy them, is *the Lamb that was slain*. And it is because of this He will have the right to open the seven-sealed roll of creation's title-deeds. He is "the appointed heir of all things." Throughout the millennium, the world will have a sample of rule by God's Man after God's order (Isa. xxxii. 1-3 : Psal. lxxii.).

Blessed prospect ! May Thy coming be hastened ! Would we see creation delivered, Satan cast out, sin hiding itself, and righteousness flourishing ? Then let us "speak a word to bring the King back" (2 Sam. xix. 9-15) ; let us say with one heart and one soul—"Even so, come, Lord Jesus" (Rev. xxii. 20).

II. *As Head of the race*, Adam typified Christ. Adam stood in a covenant of works. To obey was to live, to disobey to die. And he stood for the whole human family. Had he proved faithful, he would have secured a standing in righteousness for himself and all his descendants. But he sinned, and

all sinned in him. "Therefore, as through one man sin entered into the world, and death through sin ; and so death passed unto all men, for that all sinned" (Rom. v. 12, R.V.) That is, through Adam's sin all of us were constituted sinners, had the place and nature of *sinners* (Psa. li. 5, Rom. v. 19). The Lord Jesus, the second Man, the last Adam, by dying on the tree, "taketh away the sin of the world," and thus repairs the breach that Adam had made. So now, *no soul will ever be in hell simply for Adam's sin*. Men will be judged and punished for their own sins ; and in these lands the blackest of all sins is the rejection of offered mercy through our Lord Jesus Christ. Read carefully Rom. v. 18, 19, R.V. In verse 18, through the one transgression all are brought under condemnation ; and through the one act of righteousness, the free offer of justification comes *unto* all men. This agrees with chapter iii. 22, "The righteousness of God . . . UNTO ALL, AND UPON ALL them that believe." Thus the atonement was *sufficient* for every sinner of Adam's race. In verse 19, another aspect of the truth is presented. Notice, the term is changed from "all" to "the many:" the object is to keep up a parallel. The first, "the many" of verse 19, is as broad as the "all" of the previous verse ; All linked to the first Adam, by natural generation, inherit his sinner-place and nature ; all united to the last Adam, in regeneration, receive His nature and are reckoned to be righteous. Thus redemption is only *effectual* in the case of those who believe.

Jesus died on the cross as the substitute of all His people, and having borne their curse and put away

their sin, He ascended on high as their Representative and Forerunner. What wisdom, grace, and power are displayed in redemption! When everything appeared a wreck and failure, God stepped in and began to work, and now believers in Christ have a safer standing and a higher state, than the first Adam ever could have endowed them with.

“ Though our nature’s fall in Adam  
Seemed to shut us out from God,  
Then it was His counsel brought us  
Nearer still through Jesus’ blood.”

III. *Adam in his relation to Eve.* In this he foreshadows Christ’s relation to the Church (see Eph. v. 22-33, Rev. xix 6-9, xxi. 1-3). The relationship becomes *increasingly closer*; first creation, then the race, and now the one individual made specially for himself.

It is the same in the antitype. In Christ’s future position towards the world, we are one with Him; the saints will judge, rule, and reign with Him (1 Cor. vi. 2, Rev. ii. 26, iii. 21). He is the Son and Heir; we are sons and joint-heirs. He is “Head over all things to the Church.” which means, as I judge, that He is Head over all things, not apart from, but in union with, the Church. Christ is federal head of the *new race*, including in that all that ever will be saved. And out of these we have a distinct class spoken of as “The Church which is His body,”—“The Bride the Lamb’s wife.”

Read Gen. ii. 21-24. Here we have the inspired account of the formation of the woman. She was taken out of the man’s side while he slept, built into a



woman, and then presented by Jehovah to Adam. Here we have three important points, and the answer to these in the antitype is plain.

(1) *The death of Christ.* Adam slept; not till then could Eve be taken from him. Christ must sleep the deep sleep of death, or sinners cannot be fitted to be with Him for ever. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John xii. 24, R.V.) Adam, on seeing Eve, at once discerns the relationship, and gives utterance to the Divine principle, "Therefore shall a man leave his father and cleave unto his wife." Christ, having loved the Church, came forth from His Father, and gave Himself for her.

(2) *The present work of the Holy Spirit.* The rib having been taken out of the sleeping man, was builded by God into the woman. After Christ was glorified, the Spirit came down and baptised believers into one body. And all these centuries, He has been at work "calling out" the Church. He has raised dead souls out of the quarry of nature and builded them on the foundation. He is forming a Bride for the Son of God.

(3) *Christ's Second Coming.* Viewed typically, all this dispensation is the night when the second Man is sleeping and the bride is being formed; when completed, He will publicly acknowledge her as His. Jehovah presented Eve to Adam; but Christ is God as well as man, and so He will present her to Himself, "a glorious Church, not having spot, or wrinkle, or any such thing."

"THE CHRIST."

There is a remarkable portion in a Pauline epistle

which is illustrated by something that is said of Adam and Eve. "For as the body is one," &c. (1 Cor. xii. 12). The first part of this verse clearly refers to the human body; and in the last clause an analogy is drawn between it and "the Christ." This cannot be the *personal* Christ, or there could not be an analogy. It must then, be what has been termed "The *mystical* Christ." That is, Christ and the Church together forming the one perfect *Man*. The Church is said to be—note the word—"the *ful*ness of Him that filleth all in all" (Eph. i. 23). The illustrative passage is in Gen. v. 1. Turn to it: "In the day that God created man . . . male and female created He them . . . and called THEIR NAME ADAM." Adam and Eve formed the complete man, and were called by the *one name*. They were distinct, the one in subjection to the other, yet *one*. And so—mystery of grace!—the last Adam has His Eve. They, too, are distinct, and will for ever remain so; and yet in a very true sense *they are one*. They have the same life, identical interests, a common destiny, and the one name, "The Christ." My soul! Believe, wonder, admire, and worship!

# Melchisedek.

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IN our study of this subject, the above is the next clear, personal type we meet with. Melchisedek is mentioned only three times in all the Scriptures. In Gen. xiv. 18-20 we have the historical account. In Psalm cx. there is an intimation of his typical character. In Heb. 1-3 vii. the type is fully unfolded.

Different opinions have been held as to who Melchisedek actually was. Men, in their perverseness, have written volumes to make clear that which God declares He designedly hid. In the opinion of some he was an angel, others have thought he was the third person of the Trinity, while a large number still believe that He was Christ Himself. The last, which is the most plausible, is answered by Heb. vii. 3—“Made *like* unto the Son of God.” If he was made *like* Christ, it is evident he could not *be* Christ. The *building* and the *plan* are distinct things. Melchisedek was a mere man, an ordinary descendent of Adam; but, on account of *what is not recorded of him* and *his official position*, he strikingly foreshadows Christ.

And here may we not see the significance of the *omissions* of Scripture? For the type, in one important feature, is based on the *silence* of the inspired record as to certain things. “All Scripture is given

by inspiration of God." As, in music, the *pauses* prove the composer's skill as much as the notes, so the wisdom of God is manifested by what is *not* written as well as by what is written. The Bible is a divinely perfect whole. Moses may never have thought why he did not write more about Melchisedek; but the Holy Spirit, who guided him, foresaw that 1400 years later, these very omissions would play an important part in another inspired writing. The more thoroughly the Bible is studied as a whole, and in all its parts, the more evident is it that God has spoken. One effect which ever follows a careful comparison of the Old Testament with the New is, a deepened conviction that both are of God, and that they stand or fall together.

From Heb. vii. 1-3 we find that Melchisedek typified the Christ in three particulars—in *His divine nature*, in *His priestly work*, and in *His rule as a King*.

I. *Melchisedek typified Christ in His divine nature.*

"There must," some may say, "have been something remarkable about this man, ere he could be a type of Christ in this point." But when we look closely at it we see, that it all turns on what is not recorded of Melchisedek. That he was born and that he died in the ordinary way we cannot doubt; but these facts are nowhere mentioned, and, *in this respect*, he was "without father, without mother, without descent, having neither beginning of days nor end of life." And thus he was a shadow of Him who "in the beginning was with God, and was God," and who, from a necessity of His nature, can never cease to be. Melchisedek, in his priesthood, is contrasted with

Aaron. Aaron's pedigree is clearly given, and no one could serve as a priest under the law, unless he could prove that he was descended from Aaron (Ezra ii. 61, 62).

II. Melchisedek typified Christ *in the permanency of His Priesthood*. The writer of the Epistle to the Hebrews was addressing a people who, for generations had enjoyed a visible God-appointed priesthood and worship. Many of them had embraced Christianity, and this was in direct contrast to their old system. Men naturally like something visible to lean upon. Christianity was a life of faith, and not sight; it had a Priest indeed, but He was never visible to the bodily eye. A weak believer or mere professor from among the Jews, would begin to think he was losing everything and getting nothing in return. To an intelligent believer, the law, with its priesthood and sacrifices, was only a *shadow* of what he possessed in Christ; to an unlearned or weak believer, the shadow would appear to be a substance and the substance a shadow.

One main object, then, of the writer of this epistle was to prove the great superiority of what was connected with Christ over their earthly system. In chapter vii. he proves the superiority of this new heavenly Priesthood over the old. In Gal. iii. 15-22, the Apostle argues that God's dealing with men on the principle of faith was really His way before the law was given. The law is thus shown to be a parenthesis—that which came in by the way—a provisional state. And in Heb. vii. it is proved that another order of priesthood existed before the Aaronic, and a quotation from Psalm cx. makes it clear that it

continues *for ever*. So the Levitical priesthood was evidently not intended to be permanent.

Melchisedek's priesthood was unique in its nature, it differed in most points from the Levitical. Its distinctive marks were—(1) He held the sceptre as well as the censer; (2) and his priesthood never passed to another. In these two points he stood in direct contrast to Aaron. Of the priests under the law it is witnessed, "And they truly were many priests, because they were not allowed to continue by reason of death." But of the Melchisedek antitype it is said, "But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore," etc. (Heb. vii. 23-25).

In the historical account in Genesis, three things are recorded of Melchisedek—(1) he met the victorious warriors with bread and wine, (2) he blessed Abram from God, (3) he received tithes from Abram. I believe the Melchisedek pattern of priesthood will be particularly and fully carried out in the age to come. Not till then, will Christ act as Priest and King. I may show in another paper that our Lord's priestly service *now*, is after that of which Aaron's was a general type. But notice, Christ as a Priest must ever be "after the order of Melchisedek" in the great particular that *He has no successor*, and that is what is insisted on in the Epistle to the Hebrews. But, that fact established, the writer of the epistle at once drops Melchisedek as a type, and takes up the Levitical high priest.

What is recorded in Gen. xiv., in some things stands in striking contrast to our Lord's service for us. In

Gen. xiv., the absence of altar and sacrifice are very noticeable. There is no hint of a sacrifice being required as a foundation for priestly service. To look upon the bread and wine brought forth by Melchisedek as a "sacrament" is a puerile figment of Rome. Again, there is nothing of an intercessory character about his acts; he simply blesses Abram, but does not speak to God for him. Again, in Gen. xiv. the scene is an *earthly* and *public* one. In these particulars it stands in contrast to what is unfolded in Hebrews. There, Christ's priesthood *is founded on His sacrifice*, its great feature is *intercession*, and it is a *hidden service*, carried on in the holy of holies, for a people who are partakers of a *heavenly calling*.

The scene in Gen. xiv. was the foreshadowing of something which ere long will be enacted in Palestine. In that land a great conflict will yet take place; God's earthly people will be involved in it, and it will go against them. But, at the critical moment, the Lord will step in, and prove their salvation from their foes (Zech. xiv. 1-4, &c). He will then be the antitype of the victorious Abram, delivering the people of God from their enemies; and likewise He will be the King-priest, refreshing and blessing them after the battle, and then reigning over them throughout the thousand years.

This, I believe, is the *interpretation* of the typical scene before us; but it has been well said, "Interpretation of Scripture is one thing, the application thereof is quite another." So, while *interpreting* this passage as something in the future, we would seek, also, to apply it to ourselves. In the general applica-

tion of Gen. xiv. 18-20, Abram may be taken as representing all believers. "They which are of faith, the same are the children of Abraham . . . so then they which be of faith are blessed with faithful Abraham" (Gal. iii. 7-9). Thus the event foreshadowed God blessing His people in their Divine Melchisedek. The Lord Jesus ascended to heaven in the very act of blessing His people ; and that service, begun on earth, He has continued in heaven. And all the time of the church's sojourn on earth, she has possessed two great blessings, viz., an ever-abiding Comforter on earth and a Priest in heaven, always engaged in serving her. These are *covenant blessings*, which have not depended on our faithfulness. Thank God it is so ! For alas ! alas ! had they depended on man's faithfulness, they must have been withdrawn ages since.

But *Abram paid tithes of the spoils taken in the battle*. This is suggestive and important. It occurred prior to the giving of the law, and therefore, in itself, is not a legal ordinance. The same thing was strictly enjoined under the law ; but here it was a voluntary act on the part of Abram. This paying of tithes, whether by Abram, or by Jacob, or under the law, all teach, in substance, the same thing. Israel, by paying tithes, acknowledged that the land was not theirs, but Jehovah's, and they were tenants under Him. Abram, in the same way, confessed that the victory just gained was not his, but the Lord's. And we, too, are expected to give God somewhat. We should bring the sacrifices of praise and thanksgiving, we should give Him the glory of our every victory, and, what is more practical,



we should *give Him of our substance*. Christians are *stewards, not owners*. The question should not be, "How much should I give to the Lord?" but, "How much dare I (in view of the judgment seat) use on myself?" I am persuaded that our true attitude is expressed in the hymn we sometimes sing—

" Nought that I have, mine own I'll call ;  
 I'll hold it for the Giver ;  
 My heart, my strength, my life, my all,  
 Are His, and His for ever."

May God exercise our hearts and consciences on this important point.

III. *Melchisedek was a type of Christ as King*. He is not called *King* of saved ones of this age. Now there is a higher thing ; though even now there is much that is implied in the title King exercised by Christ. He is *Head* of the church, and this involves *submission* to Himself. He is *Lord* of individuals. We are His bond-servants, and as such we are expected to do *His will* alone.

But Christ, ere long, will be actual King of Israel and the nations. As it is written, "The Lord shall give Him *the throne of His father David*," &c. (Luke i. 32, 33). In Heb. vii. 2, we learn, that Melchisedek's name, and the name of the city over which he ruled, are full of teaching. Melchisedek signifies "King of Righteousness ;" King of Salem means "King of Peace." These names tell forth the *character and effect of Messiah's reign*. That "a King shall reign in righteousness," and the effect on his subjects be peace, proves that a great change has taken place. As men now are, this cannot be. Before this the wicked will

either have been converted or destroyed. Scripture abundantly proves that the millennium will be ushered in by a series of terrible judgments. Pages might be filled with quotations proving it. I must be satisfied with giving two or three passages, and not attempt to enlarge on them. Study carefully Psalm ii., Psalm cx., Isaiah xi., &c.

Of that time it is written : " When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ (Psalm lxvi., 3, mar.), and then for a thousand years, righteousness shall reign in the earth. "The work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

*First* being King of Righteousness, and *after that* King of Peace. This is ever God's order (*cf.* with this James iii. 17, 18). God's peace is ever based on righteousness. In Christ, "Mercy and truth are met together ; righteousness and peace have kissed each other" (Psalm lxxxv. 10, 11). This poor, distracted world will never know what peace is, till "the Prince of Peace" comes and reigns. And this, one day He will surely do.

Melchisedek alone, in the Old Testament, combined the kingly and priestly offices. Uzziah attempted it in his day, but God's judgment fell upon him for his temerity (2 Chron. xxvi. 16-21). But of the Messiah it was prophesied, "He shall be a Priest upon His throne" (Zech. vi. 12, 13). Thus the Melchisedek type shall be fulfilled—Christ shall be

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Priest and King at one time. But now our Lord is rejected, and we, as His people, are rejected with Him. Our portion is not here or now. We may in this "little while" be true to our Divine Melchisedek. Let us worship Him as our Saviour-God. Give Him that which is His due—ourselves and our all—and own Him as our Lord. And then, in the conflict by the way, we shall know Him as the One who again and again comes forth to strengthen His fainting hosts, and who will minister to us the new wine of the Kingdom, when we are at home with Himself for ever.

# Aaron.

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OUR Lord Jesus is both *Priest and High Priest*. As the former, He stands alone, and is the antitype of Melchisedek ; as the latter, He is associated with His people, and is the substance which the Aaronic priesthood prefigured. The Melchisedek type has especially, though not exclusively, to do with the *earthly* people ; The Levitical, pointed forward to service *in heaven*. The first gives us a Divine priest ministering on earth ; the second tells of a human priest officiating in heaven. Taken both together, we have priesthood fully unfolded.

It is evident that a general analogy exists between Christ's present service and that of the high priest under the law. We will look first of all at the

## POINTS OF RESEMBLANCE,

and then at the points of contrast.

I. *Aaron was chosen from among men*. Read Heb. v. 1-3. These words refer primarily to Aaron, but in general they are true of our High Priest. Verse 3, as is proved later on in the epistle, in no sense applies to Christ. The Holy Spirit here, aims to show, that everything that was excellent under the old covenant has been preserved to us in Christ, and that we have much now that was never known under the law. Was

Aaron a man among men? The Son of God became *a man*, not an angel. Therefore, he can have fellow-feeling with us *men* (see chap. ii. 16-18). Centuries before Christ came, one is heard, almost despairingly, voicing the need of human nature. His language is, "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job ix. 33). How blessedly does the Lord Jesus answer to this description! In His Melchisedek character, He lays His hand on Jehovah without sullyng His glory; as the antitype of Aaron, He lays His hand on man, and does not destroy him. Christ in all things was made like unto His brethren. Let us hold and joy in the blessed fact, that our High Priest is *a real Man*; as truly man as ourselves, as anyone we know. He has gone through all the experiences of infancy, boyhood and manhood; He breathed the same air, He ate our food, He trod our earth; He grew weary, He thirsted, He was tested as we are. As a man He had everything in common with us, *sin excepted*. And when we say this, do not imagine that it means that He became man with one important exception. For sin is not an essential part of human nature as it came from God: Adam was a true man without having a sinful nature, and such was Christ.

## II. A priest must be

### APPOINTED BY GOD.

Every Jew knew this. The nation had been taught it in a way they could never forget. As a result of Korah, Dathan, and Abiram seeking to take this honour to themselves, they brought death and destruction on themselves and families, and on thousands in

Israel (Num. xvi.). All this emphasised and confirmed the call and appointment of Aaron. And now the writer of this epistle proves to them, from their own Scriptures, that the Son of God had been constituted a Priest by Jehovah Himself. Christ had not presumptuously taken this office to Himself, but He was called and appointed by God (chap. v. 4-10).

We will now look at several points in which Christ's Priesthood is

INFINITELY SUPERIOR TO THAT OF AARON.

(1) The Lord Jesus was made a Priest *by the oath of Jehovah* (chap. vii. 20-22). This tells out the solemnity, certainty, and unchangeableness of this appointment of Christ. The things they had left were imperfect, transitory, and limited to one nation; the new system of priesthood was perfect, for all time, and for believers from among all nations.

(2) *The Levitical priests were many.* They were subject to death, therefore it was constantly passing from one to another. I have seen it estimated that there were more than eighty high priests between the days of Aaron and the destruction of Jerusalem. Christ, on the other hand, is alive for evermore; death will never cause Him to vacate His office. His priestly work is continuously carried on, and it is untransferable. Thence, He is able to save *perfectly*—at all times, in all circumstances—those coming to God by Him. What joy and strength it brings when we realise that there is an *unfinished work* of Christ as well as a finished! The One who died for our sins, and was raised again, is now at the right hand of God, and *maketh intercession for us*. Every feeble, tempted

believer, may hear the voice of the Shepherd saying "*I have prayed for thee*, that thy faith fail not" (Luke xxii. 32). He is there as the Advocate to meet all the accusations (true or false) of the great enemy. He is there to wash us from all the defilements we daily contract. He is there that in our approaches to God we may be acceptable. From our intercessions, prayers, and thanksgivings, He purges away aught of creature stain attaching to them; and in place thereof He adds the sweet savour of His own glorious person and perfect work. But we must pass on.

(3) Aaron was a *sinner*, and needed to offer sacrifices for himself as well as for the people. As a sinful man he was subject to infirmity; and this very fact, in a measure, unfitted him for his priestly work. But of Christ, it is witnessed, that He was "holy, harmless, undefiled, separate from sinners." Thus have we displayed His perfections as man; what He was before God (holy), what He was before men (harmless); His perfection negatively (undefiled), and positively (separate from sinners). Two things follow from this:—first, He is able to become the sacrifice as well as the Priest; second, He is able to perfectly sympathise with all His people. Sin is imperfection; I know it is more than that, but it is that.

ONLY IN THE PERFECTLY SINLESS ONE, CAN BE  
FOUND PERFECT SYMPATHY.

Sympathy is not connected with sin, but with suffering or resisting of sin. That sympathy our Lord Jesus can give to all His suffering and tempted people at all times. If we sin, we find in Him *pity*—infinite pity. May we know much more of the sympathy of Him

who was tempted, and who *suffered being tempted* (chap. ii. 16-18; iv. 14-16).

(4) Aaron was *only a priest*, and the sacrifices he offered, *could not truly put away sin*. In Christ we have Priest, Sacrifice, and Altar. Under the law, sin was never a settled question. The numberless sacrifices, repeatedly offered, could never atone for one sin. Christ's sacrifice is of such infinite and eternal value, that for all who believe on Him, the sin question is for ever settled. "For by one offering He hath perfected for ever, them that are sanctified" (chap. x. 14). Glorious, soul-emancipating words! May we know more of their fulness!

(5) Aaron's priesthood was *of the earth*. Christ's is carried on *in heaven* (read chap. viii. 1-5). Here the climax is reached: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Our Lord's work as Priest commenced at the Cross; but *its crowning act* was when, on the ground of His own blood-shedding, "He entered in once into the holy place, having obtained eternal redemption" (chap. ix. 12). Into the earthly holy of holies, Christ could not have entered (chap. vii. 12-14), but He has entered into the sanctuary above, of which the earthly things were but *shadows and figures*.

The Epistle to the Hebrews brings before us *Christ* as the substance of which the great day of atonement in Israel was but the shadow. It is important to see the designed limitation of this epistle; it is not a full exposition of Christ's priestly work, but an unfolding of it in several of its most important aspects. Christ,



here, is ever seen to be *sitting* at the right hand of God. And this tells out that a perfect and eternal satisfaction for sin has been made. Aaron never could sit in the holy of holies, because the question of sin was never fully settled. And thus our Lord is ever there to *represent* His people, to bear us on His heart ; as one still with us, so sweetly sings—

“ In heaven His blood for ever speaks  
In God the Father’s ear ;  
His Church, as jewels on His heart,  
Jesus will ever bear.”

This fact (that our Lord is seen *sitting* in heaven) does not contradict the further truth that He also, as our High Priest, daily stands and ministers at the golden altar. He is ever there as the One through whom we can draw near to God. And we ever need Him. So we further sing—

“ The veil is rent : lo ! Jesus stands  
Before the throne of grace ;  
And clouds of incense from His hands  
Fill all that glorious place.”

The more we know of God’s holiness, and of our own sinfulness, the more thankful shall we be for One who bears “the iniquity of our *holy things*” (Exod. xxviii. 38). And as the One who ministers at the golden altar, He is dependent on His people on earth to supply Him with material wherewith to carry on that service. Let us daily, then, bring Him our prayers, intercessions, thanksgivings and worship, that, mingled with the incense of His peerless person and perfect work, they may ascend unto our God and Father, as a sweet-smelling savour. But to come to another point.

(6) *Aaron entered into the holy of holies alone*; no one else dared follow. But Christ is there

AS OUR FORERUNNER.

As John the Baptist came as the forerunner of the Lord, to prepare His way and herald His coming, so our Lord has entered within the veil to open up the way for all His people, and to announce our speedy approach. Christ's enthronement is faith's God-given assurance that soon we shall be there *with* Him, as we are there *in* Him.

“For this we shall find, for such is His mind,  
He'll not be in glory and leave us behind.”

And even now the veil is rent, and at all times it is our privilege, in spirit, to enter into the holiest through the blood of Jesus. What a privilege! To approach into the very presence of God! Every barrier removed, the word now is: “Let us draw near.” May we more and more avail ourselves of such an unspeakable privilege.

All this dispensation is the antitype of the great day of atonement of old. Our High Priest has entered into the holy of holies, and we wait for Him to come forth and bless His people. But we wait with no uncertainty; we have no question as to whether the sacrifice has been accepted. The Holy Spirit has come; He dwells in us, and He is the witness to us of Christ's acceptance, *and of our acceptance in Him*. And now our hearts are longing for Himself. We wait for Him to rise up from off the throne, to take us to be for ever with Him. Surely, as we contemplate our Priest in heaven, the word thrills our souls—  
“UNTO THEM THAT LOOK FOR HIM, SHALL HE APPEAR  
THE SECOND TIME, WITHOUT SIN UNTO SALVATION.”

# Isaac.

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ISAAC may be viewed both as a type of Christ and of believers of this dispensation (Gal. iii. 16, Gal. iv. 22-31). It is as the former he now passes in review. And we will look at Isaac as foreshadowing our Lord in four particulars—as *Son*, *Sacrifice*, *Bridegroom*, and *Heir*.

I.—AS SON. In Gen. xxii. 2, Isaac is called by the Lord, Abraham's *only* son. Why was this? Ishmael was certainly Abraham's son, and he was older than Isaac. I think it was intended by God to show, that Isaac was the only son He could acknowledge, and Isaac evidently had a place in his father's heart, which none other of Abraham's sons enjoyed. This faintly foreshadowed the love of the eternal Father for His "only begotten Son." Isaac was the one in whom Jehovah's promises and purposes centred. "In Isaac shall thy seed be called."

It is evident, then, that Isaac is to be viewed as a son of Abraham in a very special sense; and the New Testament reveals that

CHRIST IS THE SON OF GOD IN A PARTICULAR  
AND UNIQUE SENSE.

In the Scriptures, Christ is invariably spoken of as the Son of God in a way that no mere creature,

however high, could be so called. He was *the Son* even before He took upon Him human nature. Notice the beautiful accuracy of the written word: "Unto us a *Child is born*, unto us a *Son is given*" (Isa. ix. 6). Thus Christ is the Son of God in reference to His Divine nature. In this He is "the only begotten Son" (John iii. 16). The Son possesses the same nature as the father, and is equally *God* with the Father. All the Divine fulness has been pleased to dwell in Christ (Col. 1. 19, R.V. mar.); and for this He must be God. He is *essentially* the image and glory of God. (Read Heb. i. 1-4, and compare the "who being" of verse 3 with the "being made" of verse 4 and the "hath appointed" of verse 2.) In a word, He is

#### JEHOVAH'S FELLOW.

Christ is also the Son of God *as to His human nature*. The utterance to Mary was, "That holy thing which shall be born of thee shall be called *the Son of God*" (Luke i. 35). It is in this aspect our type comes in. God *promised* Isaac to Abraham and Sarah; God *promised* Christ to our first parents, and again and again renewed the promise as the weary ages rolled on. Isaac was *waited for*; and so Christ. And how long! For centuries and millenniums faith waits, yet He does not appear. Sin matures, iniquity abounds, but at last in the fulness of time, the long-promised, long-expected Deliverer comes forth! Truly, man's extremity was God's opportunity!

Isaac's name was given him before his birth; so with the great Antitype. Isaac (*laughter*) spoke of the joy there would be at his birth. The joy at

Isaac's birth was confined to a very few ; but what millions have rejoiced, and will, in the birth of the Lord Jesus ! (Luke ii. 8-14). The birth of Isaac was something above nature ; the birth of Christ is, confessedly, the great mystery of Christianity (1 Timothy iii. 16).

The incarnation—God having become man—is a fact ; we believe it, not because we can understand it, but because God has revealed it. With the wise men of old, let us bow in worship at the feet of Mary's first-born ; yea, with the expanding faith of him who can no longer be called "doubting Thomas," let us look upon the face of the risen Son of God, and, with the warmth of a true affection and power of a living faith, say,

"MY LORD AND MY GOD."

And thus shall we share the greater happiness of those "who have not seen and yet have believed."

II.—AS THE SACRIFICE. Only as *the Son* could our Lord be *the Sacrifice*. From the beginning, God made known the necessity of the atonement. He also revealed His purpose of providing a sacrifice that would both meet the demands of justice and the requirements of the sinner. Multitudes of sacrifices, all of which pointed to *The Sacrifice*, were constantly offered. But there was to be one important feature in the sacrifice God would provide, which these could not foreshadow, viz., its *voluntary* character. An animal became a sacrifice because it had not the power to resist. But this missing feature is to be supplied ; hence that strange command, "Take now thy son . . . and offer him there for a burnt-offering" (Gen xxii. 2). We are now, briefly, dwelling on this scene—Gen. xxii. 1-14—in its typical aspect only.

We notice, first, that Isaac was of such an age that, had he desired, he could have successfully resisted the efforts of Abraham to bind him and lay him on the altar. We have seen pictures of this transaction which are entirely misleading—Isaac is represented as a young lad of twelve or fourteen, who could not, if he had wished, escape from his father. All who have carefully studied the matter agree, that at this time Isaac was a young man, probably twenty or twenty-five years of age. Isaac was willing to suffer the will of his father, even though it led to an early and painful death.

From one standpoint we may speak of Christ as God's love-gift to a guilty world; from another, we learn that "Christ loved the Church and GAVE HIMSELF for it." Concerning the giving of His life He said, "No one taketh it away from Me, but I lay it down of Myself" (John x. 18). At any moment between the manger and the cross, the Son could have returned to the Father. Of course, in thus speaking, we have not God's purposes in view, but Christ's spotless Person. Not till the cross was sin laid on Him; and not till then did Jehovah treat Him as the sin-victim. In the climax of the typical scene, God spared Abraham and Isaac that which

HE WOULD NOT SPARE HIMSELF AND CHRIST.

In *purpose*, Isaac was offered up; God reckons it so, taking the will for the deed (see Gen. xxii. 12-16; Heb. xi. 17-19). But though in purpose Abraham did it, he was not permitted to do it actually. A substitute was provided; Isaac was free. Not so, however, at the cross: "God *spared not* His own

Son, but gave Him up for us all." He *spared* Abraham's son; but *Jesus* was not spared one stroke of the rod, one farthing of the debt. No voice was heard at Calvary, saying, "Stay Thy hand!" Instead, 12 the voice of the Eternal sounded forth, "Awake O sword, against My Shepherd, against the Man that is my fellow, saith Jehovah of Hosts" (Zech. xiii. 7).

In view of the terrible doom he expected, Isaac had no one to sympathise with him. The servants accompanied them some distance, but when they came in sight of the place, they were left behind. Father and son were alone; and now the father must not be compassionate, but must steel his heart and nerve his arm, to plunge the knife into the heart of his Isaac.

And Christ was ALONE. There never was, there never can be, such awful loneliness as that which 10 Christ suffered. He looked *around* to His disciples, from whom He might naturally have looked for sympathy, but they all "forsook Him and fled." In brokenness of spirit, He said, "I looked for some to take pity, but there was none; and for comforters, but I found none" (Ps. lxix. 20). He looked *up*, but, what was never known before, even God hid His face from Him; and He cried in bitterness of soul, "My God, My God, why hast Thou forsaken Me?"

O my soul! how canst thou meditate on this without thy heart bursting with grief, thine eyes overflowing with tears? We may well ask, with Bernard of Clairvaux,

"What language shall I borrow  
To praise Thee, heavenly Friend,  
For this Thy dying sorrow,  
Thy pity without end?"

And we may add the petition which contains a Spirit-begotten resolve—

“O LET ME NEVER, NEVER  
ABUSE SUCH DYING LOVE.”

III.—As THE BRIDEGROOM. Isaac only died in *purpose*, and consequently was only raised in *figure* (Heb. xi. 19). Christ died in reality, and in reality rose again. The next event in the typical history is, the father sending forth his servant to seek a wife for the risen son. The connection and order of Gen. xxii.-xxiv. have often been pointed out and enlarged upon. In chap. xxii. we have, in type, the offering up of Christ ; in chap. xxiii. the earthly people, in figure, are set aside ; and in chap. xxiv. God's work of grace in this age is foreshadowed.

The teaching of chap. xxiv. is more or less familiar to all my readers ; but we will briefly notice several points therein. The opening of the chapter gives a description of Abraham sending forth his trusted servant to seek a bride for Isaac. Two things were to be guarded against : first, the woman was not to be of the nations among whom they dwelt ; second, Isaac was on no account to be brought unto the place where the woman lived. The latter injunction was surely of great moment, for it was twice given (verses 6-8). The messenger's journey was prosperous ; in answer to prayer he meets with the woman he is seeking, and she consents to go with him. He provided her with raiment and adornment (ver. 55), and conducted her in safety across the desert, to one who was awaiting her. When near the journey's end, Isaac came forth to meet his espoused, and she became his wife. The



narrative, as it stands, is extremely interesting; but how much more so when read in the light of New Testament Scripture.

Whether it is strictly *typical* we will not take upon us to decide; but surely one must be blind if he cannot see in it

#### AN ILLUSTRATION OF THE CALL OF THE CHURCH.

Space will only allow us to touch on it in the briefest manner possible. God has purposed that His Son, the crucified and risen Redeemer, shall have a people who shall be peculiarly and eternally near to Him. This people—the *Bride*—are not chosen from among *angels*, holy or fallen, but they are being sought from among us sinners. The Holy Spirit has become the Servant of the Father and Son, in order to woo, sanctify, and guide home the elect of God, the Bride of Christ. The Holy Spirit, through the Gospel, reveals the grace, riches, and glory of the Man of Calvary. The question is pressed home to the individual heart—

#### WILT THOU GO?

And constrained by Divine grace every saved one has responded, "*I will go.*" At that moment our filthiness was cleansed, our nakedness covered, and we were "made meet to be partakers of the inheritance of the saints in light." And from that time the blessed Paraclete, who won us to Christ, has been our Companion, Teacher, Guide, and Protector, who will remain with us till we meet our Lord in the air, and

"Bride and Bridegroom reign for aye!"

I would suggest, however, that Eliezer not only

represents the Spirit of God, in His work of seeking, sanctifying, and guiding the believer, but that he also represents *servants of Christ*—evangelists, pastors, and teachers. The Holy Spirit ever was, and ever will be, the agent in all work in the soul ; but He uses instruments. The labourer in the Gospel is used in finding the sinner, and the instruction given by men of God is employed to fit the soul for its wonderful destiny. So that all who are desiring to serve the Lord, whether in the Gospel or among His own people, may with much profit study the character and conduct of Eliezer as seen in this chapter. What a beautiful example we have in this man, of simple, earnest, faithful, prayerful, self-denying, and single-hearted service ! May these same things characterize those who in these last days are *stewards*, not of Abraham's possessions, but of "*the manifold grace of God ;*" who are servants, not of Abraham, but of *Abraham's God*.

IV.—AS HEIR OF ALL. Isaac was Abraham's heir. When he was quite a child, Sarah demanded the dismissal of Ishmael, lest he should be a rival to her son. Her language was : "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, even with Isaac" (Gen. xxi. 10). This was evidently the language of a fond, jealous mother, but it expressed the mind and purpose of God, Eliezer testified that Abraham had given *all that he had to Isaac* (chapter xxiv. 36). Gifts were bestowed on his sons by other wives, but Isaac became heir of all (chapter xxv. 5).

The Lord Jesus, in resurrection, announced that

all authority in heaven and on earth had been committed to Him. As the humbled One, He was poor and had nothing; as the risen One He possesses all things. As a reward for His obedience unto death, God has exalted Him to the highest place in heaven (Phil. ii. 5-12; Heb. ii. 9). As the First-born from the dead,

HE IS TO HAVE THE PRE-EMINENCE IN  
ALL THINGS,

and He is the risen Son who has been "appointed Heir of all things." But while Christ is *the Son and Heir*, He is not alone. He is "the first-born among *many brethren*;" and has been "anointed with the oil of gladness above *His fellows*." HIS FELLOWS! What a word! Could God do even more for us? I trow not!

The Man Christ Jesus can call Him who was ever His Father—*God*; and, through His death, we can call Him who is our God—*Father*. On receiving the Son we become *sons* (John i. 12). Among men, to be a child is not necessarily to be an heir; but in spiritual matters it is so. "And if children, then heirs, heirs of God and

JOINT HEIRS WITH CHRIST."

And now, since we are all of One, He is not ashamed to own us as brethren. We are now heirs, but we have not yet come into the inheritance. The morning of the first resurrection is hastening on apace; and then at the same time, all the saints of God will come "of age," and enter on their possessions. And then to wondering worlds we shall be manifested as children of God and fellow-heirs with Christ.

Christ as *the Son* became the *sacrifice*; we who are sons are also called to be sacrifices. Not, of course, in the sense of making atonement for sin; in that work no one else can share. But as those who are alive from the dead we are urged to yield our members as instruments of righteousness unto God; yea, to "present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable (*intelligent*: as with the type we are considering) service" (Rom. xii. 1, 2). May every reader of this paper, who has not done so, deliberately, definitely, unreservedly, yield up himself unto God, spirit, soul, and body! Oh, the sin and disgrace of keeping back a part of the purchased possession! May the Lord exercise the consciences of His own, that they be not among those who *rob God*!

We are now *the espoused Bride of Christ* (2 Cor. xi. 2); the devil would make us unfaithful to our Lord. A Christian by friendship with the world commits spiritual adultery, and grieves his Lord (James iv. 4, R.V.). Let us beware of this very common sin among professing Christians.

We are joint-heirs with Christ; but He is now rejected and cast out by men, and we are called to share His rejection. Our inheritance in the world is tribulation; for before we reign we must suffer. Let us look upon the world, its pleasures, honours, and glories, with the holy indifference of those who have something of infinitely greater worth. We can well afford to do it. Oh, to get such a sight of the glory, that we may be for ever blinded to every carnal and worldly ambition! Amen.

# Joseph.

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JOSEPH is a very full and striking type of the Lord Jesus. Stephen, in his address to the Jews, traces a parallel between Joseph and Moses on the one hand, and the Christ on the other. As those two had been rejected by the fathers, so they, their children, had rejected their true Messiah—Jesus of Nazareth (Acts vii.). And Jacob, speaking by the Spirit, points to Joseph as a type of the One who was to come. His language was: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is

THE SHEPHERD, THE STONE OF ISRAEL)."

What Joseph was to the house of Israel, in NOURISHING and SUPPORTING it, the Lord Jesus is, in a spiritual sense to "the whole Israel of God" (Gen. xlix. 23-26).

I look upon this type as a delightful unfolding of the inspired sentence: "The sufferings of Christ, and the glories that should follow" (1 Peter i. 11, R.V.). The "sufferings" and the "glories!" All the teaching of the type naturally falls under one of these heads. I love to dwell on these types, for they give one such an enlarged conception of Christ's person and offices. In the doctrines of the New Testament we have, as it were, the *outlines* of the picture; but in the types and prophecies of the Old Testament the picture is *filled in*.

I. JOSEPH IN HIS HUMILIATION. Joseph was at once the special object of his father's love and of his brethren's hatred. There were several causes why they hated him. He informed his father of their bad conduct; he was their father's favourite; and he was dreaming, and expecting to occupy a place above them all (Gen. xxxvii. 2-11). Thus they were *envious* of him; and that led them to sell him into Egypt (Acts vii. 9). Of all the contemptible vices of human nature, envy seems about the worst.

For similar causes the Jews hated the Christ. God once and again acknowledged Him as His well-beloved Son; and every miracle of Christ was a further proof that He was what He claimed to be—*God's only begotten Son*. But the Jews, in their mad hatred, would not be convinced; and they actually said: "He casteth out demons by Beelzebub, the prince of demons." It is hard to decide which was the more amazing—their wickedness or their folly. The Lord Jesus, also, was a constant witness against their sins, rebuking them fearlessly and openly. This added fuel to their hatred, so that they did not rest till they had compassed His death.

Joseph was sent by his father to his brethren to see how they prospered. It was while on this mission that he was sold as a slave. Jesus came forth from the Father to His own, but they received Him not (John i. 11). He came

AS THE EXPRESSION AND PROOF OF GOD'S LOVE to a guilty world; but His coming only stirred opposition and hatred in the hearts of the carnal Jews. It was by the suggestion of Judah that Joseph was sold

as a slave ; by a disciple bearing the same name was our Lord betrayed.

Not only was Joseph rejected *by his brethren*, but his righteous character stirred the hatred of *an Egyptian*, and led him to Egypt's dungeon. And so with Christ. Jew and Gentile, Pharisee and Sadducee, religious and profane, buried their differences in their common hatred of God's beloved Son. They wickedly and foolishly united in one great confederation to seek the overthrow of Jehovah's Anointed (Ps. ii. 1, 2). The Jews could not have put Christ to death without Gentile consent and instrumentality. As we have seen, it was because of *envy* Joseph's brethren sold him ; and Pilate easily saw that it was out of envy the Jews sought the death of Christ (Matt. xxvii. 18). But on his brethren lay the guilt of Joseph's betrayal and suffering ; and on the Jews, specially, lay the sin of having crucified their Lord (John xix. 11 ; Acts ii. 22, 23).

Doubtless it was to hinder the fulfilment of Joseph's dreams that his brethren sold him. But the dreams of Joseph presaged the determination of Jehovah ; and the Almighty's purpose can never be thwarted. The very method they use to hinder their fulfilment is the very means that God employs to bring them to pass. So much for rebellious, short-sighted man !

The Jews, in murdering the Lord Jesus, only had one object in view, viz., to be for ever rid of the troubler. They had no thought of accomplishing God's purposes ; nevertheless this is what they did. For by Christ's death the way was opened up for the carrying out of God's purposes of love to a lost race ;

and, by the same means, the opportunity was given for the carrying out of God's great pivotal design—the exaltation of Jesus of Nazareth as a Prince and Saviour. Admirable grace and wisdom! Man's greatest sin has been used of God to accomplish His purpose, and to bring mankind the greatest blessing it is possible for God to give, or for man to receive. But we come to our second half of the subject:—

II. JOSEPH IN HIS EXALTATION. And what an exaltation! Taken from the dungeon to be made ruler of Egypt! But God's working is to be traced in all this. We would like to quote the glowing words of Ps. cv. 16-22, but must ask you to turn them up and read them. In like manner God exalted Christ (read Acts ii. 36; Phil. iii. 5-11, &c.). Joseph became the revealer of God's purposes to the king's servants when in prison, and to Pharaoh himself. The Lord Jesus was the perfect revelation of the mind and heart of the Father. "God . . . hath in these last days spoken unto us *in His Son*" (Heb. i. 1).

In the very place that Joseph was cast out and humbled, he was afterwards raised to great dignity. Pharaoh exalted him, and he did it in a king-like way. He arrayed him in royal robes, put a ring on his hand, and a chain around his neck; he made him ride in the second chariot; heralds went before him crying: "Bow the knee! Bow the knee!" Pharaoh put everything under Joseph: "only in the throne will I be greater than thou," was the one exception (Gen. xli. 39-44). Earth was the witness of Christ's humiliation, and earth shall yet see His glorious exaltation; for, with his redeemed, He shall reign over this very earth



(Luke i. 32, 33, &c.). We can scarcely read of men being called to "bow the knee" to Joseph, without being led in thought to Phil. ii. 10. Christ, as Son of Man, will have everything put under Him—the Father Himself excepted (1 Cor. xv. 27). He has received a commission to bring back a revolted world to God. And ere long every creature in heaven, on earth, and under the earth, shall "confess that Jesus Christ is Lord, to the glory of God the Father."

In his treatment of the people, Joseph showed both grace and wisdom ; he proved himself

#### A STATESMAN

who possessed more than earthly wisdom. During the years of famine he preserved them ; and yet without using the least pressure, he obtained themselves and all their possessions for the king. But when they had given their all up to Pharaoh, of his own accord he gave it back again ; only requiring a fifth part of their produce as an acknowledgment of the rights of the king. To appreciate this sagacious and humane conduct we must read the story, not in the light of modern Western democracy, but in the light of ancient Eastern despotisms.

ZAPHNATH-PAANEAH was the new name given to Joseph. Several meanings have been attached to this name ; but the weight of evidence seems to be, that it signifies "*the food of life.*" This is both beautiful and appropriate, whether viewed historically or typically. Then Pharaoh also bestowed on Joseph a bride ; and the bride became his, even while rejected by his brethren.

The application of all this to the glorious Antitype

is clear. In resurrection, the Saviour has received the name which is above every name. He is, indeed, "the Bread of Life" to our souls. Again: while rejected by the earthly people, He is receiving from the Father a people to be His heavenly bride. The Church is united to the *glorified* Christ. Yes, He is glorified! His personal sorrows and sufferings are for ever past, and He is now on the throne of God. Our Lord, our Head, is exalted; and we are exalted in Him. This is the barest hint of the lessons to be learnt from Joseph's Egyptian bride.

But was Joseph to be for ever separated from his brethren? No, indeed; that was far from the purpose of God. In their extreme need they came to Egypt; and after passing through much soul-exercise Joseph makes himself known to them; and ultimately he bestows upon them the best portion of the land. Every step in the bringing together of Joseph and his brethren is pregnant with spiritual instruction. But very briefly we must seek to indicate the application of it typically.

Abraham's natural seed are not cast off for ever; they will yet be a united nation in their own land. The Jews will soon learn that Jesus of Nazareth, whom their fathers rejected and murdered, and whom they have continued to hate and refuse,—that He was and is

#### THEIR ONLY MESSIAH.

The One whom they consider as judged of God for His sin, was at that very time bearing away their iniquities; and such will be their sorrowful, heart-broken confession (see Isa. liii. 4, 5). Joseph's

brethren had their consciences awakened, and confessed their sins to each other, before he made himself known unto them. What tender grace Joseph displayed to his sorrowful, repentant brethren. His one aim seemed to be to set them at rest in his presence (Gen. xlv. 15). This scene naturally suggests Zech. xii. 10. Ere long there shall be a literal fulfilment of this Scripture. Yes, the children of those Jews who crucified the Christ, shall soon "look upon Him whom they have pierced, and mourn for Him." As Joseph's brethren were given the best place in Egypt, so Israel's land shall yet be the most fruitful of all the earth, and they shall be the first among the nations.

Much more might well be said on this wonderful and precious type, but we close with a *practical* word or two.

The history of Joseph teaches us, that humility goes before honour, bitter before sweet, the cross before the crown. This is a principle in God's dealings with all His own in all ages. Let us recognise it, for it will be the key to many a trial that will meet us as we are journeying through the wilderness. Like Joseph and his great Antitype, may we endure the cross and despise the shame. So that with him and the elect of all ages, we may prove that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Soon of us it shall be true, as one has written of Joseph :

" Out of grief to honour risen,  
Winning rapture for thy pain,  
And a palace for thy prison,  
And a sceptre for thy chain."

# Moses.

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ON first thought we might judge that Moses stands in too great a contrast to Christ to be a type of Him. But a little search will prove, that the contrast is between the two *dispensations* rather than the two persons. “The law was given by Moses ; grace and truth came by Jesus Christ.”

Jehovah’s words to Moses were : “ I will raise them up a Prophet from among their brethren, LIKE UNTO THEE ” (Deut. xviii. 18). In the epistle to the Hebrews his typical character is again seen (Heb. iii. 1-6). Christ as the Apostle, the sent One from God to man, was typified by Moses ; as the High Priest returning from man to God, Aaron foreshadowed Him.

We may view Moses as a type of the Saviour in the following particulars :—(1) *In his Birth and early history* ; (2) *as the Deliverer and Ruler of Israel* ; (3) *as a Mediator* ; (4) *as a Prophet*.

I.—IN HIS BIRTH AND EARLY HISTORY. Moses was born at a time when his people were oppressed and down-trodden. When Jesus was born, the Jews were under the power of Rome : Herod, an unprincipled king, governed them. Moses’ parents evidently had Divine instructions that a more than ordinary future was in store for their son. His mother “ saw he was

a goodly child" (Ex. ii. 2). This is more than a mother's usual appreciation of her offspring. It is explained in the New Testament as "fair to God" (Acts vii. 20, Greek). With this God-given conviction of the child's glorious future, his parents hid him as long as they could; but unable any longer with safety to do so, they committed him to God and the Nile. "Them that honour me I will honour," is a Divine principle; so that faith was not put to shame. The very palace of Pharaoh, the one who sought his life, became his home.

And very clearly to Mary and Joseph was intimated the wonderful nature and the exalted destiny of Him who should be born of her. Pharaoh endangered the life of Moses; Herod sought the life of Jesus. A like motive influenced both—fear of losing their crowns. Many were destroyed by both, but in each instance *the* child escaped. Thus does God take the wise in their own craftiness.

Moses was born "one of the people;" so was the Christ. But Moses had the training of a king's son—every comfort and luxury would be his portion. Not so our Lord. He was born in a poor man's family; no king's daughter waited to receive *Him*. He was one of the poor in all His experiences and surroundings. He was not the reputed son of a king, as Moses, but the reputed son of a carpenter. And the Gospels clearly indicate that at the carpenter's bench the Son of God actually laboured (Mark vi. 3). What a dignity and honour this has for ever put upon manual labour!

II.—AS THE DELIVERER AND RULER OF ISRAEL.

To save his people, Moses voluntarily renounced the wealth of Egypt, and all the honours and pleasures of Pharaoh's court. "For us men and our salvation" the Lord Jesus laid aside His glory, came down to earth, and "became obedient unto death, even the death of the cross."

The first attempt to deliver his people was unsuccessful ; he was scorned and rejected by the very ones who should have received him (Acts vii. 23-28). So with the Antitype. "He came unto His own, and His own received Him not." Their rebellious, defiant cry was, "We will not have this Man to reign over us." Stephen, with great effect, pressed home the similarity of the treatment of Moses and Jesus of Nazareth. But this same man, whom at first they rejected, God ultimately used as their deliverer and leader ; and Christ Jesus, so long rejected, shall one day be manifested as the Deliverer who shall "TURN AWAY UNGODLINESS FROM JACOB."

Egypt represents this world, and Pharaoh—Satan, its prince and god. Pharaoh was a hard master and oppressed the Israelites ; but the service was freedom and happiness compared to the slavery of those who are slaves of sin and Satan, and such every unregenerate man is (Rom. vi. 20-23 ; Eph. ii. 1-3).

Moses was the greatest miracle-worker in the Old Testament. God thus demonstrated to friend and foe, that He had sent him. Likewise miracles, many and great, were performed by the Lord Jesus, the Father thus attesting that He had sent Him to be the Saviour of the world (John v. 36). But there is a striking contrast in the nature of the two series of

wonders : those of Moses were chiefly acts of judgment ; those of Christ were purely acts of mercy.

Jannes and Jambres, as the leaders of the magicians, withstood Moses and endeavoured to bring down his miracles to the level of their own enchantments. The Scribes and Pharisees opposed the Lord Jesus, blasphemously affirming that His miracles were wrought by the power of Beelzebub, the prince of demons. And as, at last, the very magicians acknowledged that Moses wrought his miracles by the power of God, so the very demons were constrained to confess that Jesus was the Son of God.

By the sprinkled blood of the Passover lamb the Israelites' first-born were preserved from the destroying angel ; by the blood of Christ, our Passover-victim, sacrificed for us, all who believe on Him are delivered from the wrath to come.

From that point onward Moses became their recognised leader. They "were all baptised unto Moses in the cloud and in the sea" (1 Cor. x. 2). The cloud overhead and the waters on each side, as it were, covered them up, and when they emerged on the other side it was a typical resurrection. Moses, not Pharaoh, was henceforth to be their law-giver and leader. So with the true Christian. In our baptism, we show that we have died to sin, the law, and the world. The flesh no longer has any claim upon us, we have died to it ; we are no longer of the world, therefore its prince is no more our master. Henceforth Jesus Christ is our LORD. This practical aspect of baptism is too often forgotten among believers, though the point is made much of in the Word of

God (see the R.V. of the following among other Scriptures :—Romans x. 9 ; 2 Cor. iv. 5 ; 1 Peter iii. 15). Our constant question should be, "LORD, WHAT WILT THOU HAVE ME do?"

III.—MOSES AS A MEDIATOR. Of the giving of the law it is said : It was ordained by angels in the hands of a mediator" (Gal. iii. 19). Israel felt their need of a mediator, and God provided Moses. Referring to the giving of the law, Moses once said : "I stood between the Lord and you at that time, to show you the word of the Lord ; for ye were afraid by reason of the fire, and went not up into the mount" (Deut. v. 5). And every sinner who in any measure knows himself and God, feels the same need. Man must have a mediator—one to interpose and act on God's behalf to him, and in his behalf with God. Such a mediator has been provided in the person of the Lord Jesus. He is the only possible One (1 Tim. ii. 5).

Moses was the mediator of a covenant of works ; Christ of a covenant of grace. Thus it is spoken of as "a better covenant" (Heb. viii. 6). The law cursed and condemned, without the least mercy, any one who violated the least of its commandments. The Gospel tells of One who has borne the curse of the law so that all who receive Christ go free. The law, though it was the ministration of death, was glorious ; but the Gospel, the ministration of life, is much more glorious (2 Cor. iii. 7-11).

Through all their wanderings, Moses was the channel of blessing to the nation. The manna, the quails, the water from the rock, all came through him.



In this he was a faint foreshadowing of our Lord Jesus. For every blessing a guilty world and an ungrateful church receive, comes through the cross of Christ. Well may saved ones sing—

“Our every joy on earth, in heaven,  
We owe it to Thy blood.”

The intercession of Moses as mediator saved the people from judgment. They had sinned grievously in the matter of the golden calf, and a righteously angry God threatened them with destruction. But hark to those earnest, God-like pleadings of the man Moses: “Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written” (Ex. xxxii. 31-33). That is, Moses offered himself for death that the nation might be spared. But such a sacrifice could not be accepted.

But at Calvary we see One who was accepted. Worse than ten thousand deaths befell our adorable Substitute. He died beneath the stroke of judgment, and we are delivered from wrath through Him. He lives again to intercede for us; to save us from sin’s power; to save us to the heavenly inheritance (Rom. v. 9, 10). Moses could not bring them into the land; but our Redeemer will not give over His work till all His people are “safe at home within the veil.”

IV.—AS A PROPHET. God’s revelation of Himself has been progressive. At the beginning He was known as ELOHIM, the triune, omnipotent, Creator. The attribute herein revealed was power, might, force. To the patriarchs He revealed Himself as EL SHADDAL,

the all-sufficient God, the One who supplied the wants of every living thing. But to Moses He manifested Himself as **JEHOVAH**, the self-existing, unchangeable, and eternal One—God in covenant relationship with His people (see Ex. vi. 2-4). And all the revelations under the old covenant were but additions to this last-named glorious title, as Jehovah-Tsidkenu, Jehovah-Shammah, &c.

Moses was pre-eminent as a prophet. No man of old was admitted to the familiar intercourse with Jehovah which Moses enjoyed (Num. xii. 6-8; Deut. xxxiv. 10, 11). But not till Christ came had we a full revelation of God. All the others were partial and fragmentary. Not till the incarnation, was God made known in that highest, yet dearest, of all relationships—**FATHER**. “No man hath seen God at any time; the Only Begotten, which is in the bosom of the Father, **HE HATH DECLARED HIM.**”

This is the characteristic revelation of God in this age. Only **IN THE SON** could God reveal Himself as **FATHER** (see John xiv. 9; Heb. i. 1, 2, &c.); and only as we are “in Christ” can *we* call God our Father, for He is first of all the Father of our Lord Jesus Christ, and then the Father of all who believe on Christ (John xx. 17; Gal. iii. 26).

Favoured as Moses was, even to him God could only show His “back parts,” the less glorious parts of His character (Ex. xxxiii. 18-23). But in Christ we have the last, highest, and perfect revelation of God. All that we can ever know of God is to be seen in Christ, for He has shined forth giving “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv. 6).

Moses and the prophets were like the moon and the stars in the night, their testimony was infinitely better than total darkness, yet it was night only; but now, in Christ, we have the sun at noon-day.

Fain would we speak of the wife and children whom God gave Moses in his rejection, and other points, but space fails us.

Personally, we might learn many practical lessons from the life of Moses. I point out one: God ever trains His instruments for special work, and the training is oftentimes long and painful. With Moses two-thirds of a long life was taken up in fitting for service. Eighty years' training for forty years' work. To us it seems out of all proportion. Yet it was God's way, and that is ever the best. May we, too, be prepared to undergo any training necessary, that we may be vessels meet for the Master's use, and prepared unto every good work.

# Joshua.

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JUST as Melchisedek and Aaron are both needed to give a full view of Christ as *Priest*, so Moses and Joshua are required to give a complete type of Christ as *Leader*.

Hebrews iv. 8, clearly proves that Joshua is a type of our Lord. In this chapter, Canaan and the Sabbath are types of spiritual and heavenly rest. Joshua brought Israel into a rest, but it was not perfect, and therefore was not permanent. But Christ will bring all His people into the perfect and eternal Sabbath-rest of God. Ere long we shall fully have part in God's new-creation rest, and at the same time shall enjoy the anti-type of Canaan-rest—cessation from conflict. We will view Joshua as a type from three standpoints:—*As a Man, as a Leader, as a Warrior.*

I. *Joshua as a man, a type of Christ.*—It will be seen that both bear the same name. Jesus is the New Testament name for Joshua (Acts vii. 45; Heb. iv. 8). In apostolic times it was evidently an ordinary personal name (see Acts xiii. 6; Col. iv. 11). The name was given from time to time in honour, I presume, of the man we are considering. But with our Lord it is His personal name—His name as a man among men. The use thereof by the Holy Spirit is

most instructive, but on it we may not enlarge. The name means, "The Salvation of Jehovah," or "Jehovah the Saviour." We learn that it was specially given to the son of Nun; he did not always bear it (Num. xiii. 16). The name was prophetic of what Joshua would in due time accomplish in leading Israel into the land and saving them from their enemies. The name "Jesus" was also

A GOD-GIVEN NAME TO THE REDEEMER OF MEN.

It was given Him before His birth. The one was the instrument of a temporal salvation to the tribes; but the other is the procuring cause of the eternal salvation of His people. Joshua delivered the people from earthly foes; the Lord Jesus saves those who believe on Him from sin, and all its consequences (Matt. i. 21).

Joshua, as born among the people when they were afflicted and down-trodden, shared in all their sorrows and sufferings; and Jesus Christ is "a brother born for adversity." He knows by experience all the sorrows, afflictions, and trials of this earthly life. Christ is in heaven now, but He is there enriched with all the experience His sojourn on earth brought Him. Blessed enrichment! For He

" Though exalted feels afresh,  
What every member bears."

Joshua was conspicuous for his love of truth and his courage. When, through fear, the ten spies gave a false report of the land, Joshua boldly stood forward and witnessed to the truth. Faith in the purpose and power of Jehovah enabled him to act. And in these characteristics he was but the shadow of Him who is pre-eminently "the faithful and true Witness."

In all his career, nothing is recorded against Joshua, if we except the treaty with the Gibeonites ; and this evidently was a fault of the head rather than of the heart. But the Christ of God never once took a wrong step or made a mistake. Whatever He did, in word or deed, was wrought in communion with the Father, and in the fresh unction of an ungrieved Spirit.

II. *As the Leader.*—Joshua received his call to this work directly from God (Num. xxvii. 18). Of all the myriads of Israel's hosts, he was the one chosen of Jehovah to lead the people into the land. Prior to entering on his work, he received the gift of the Spirit as the all-necessary qualification for such service. As we read this we are reminded of the grand prophetic announcement of Isaiah ; "Behold My servant, whom I uphold. . . .

#### I HAVE PUT MY SPIRIT

upon Him," &c. The eternal Son is the elect servant of the Father in the glorious scheme of redemption. Himself testified that He was set apart, appointed, and sent by the Father (John x. 36). Our Lord's special reception of the Holy Spirit at His baptism, all will recall.

Not till the death of Moses, did Joshua come to the front ; till then, though the friend and companion of Moses, he was in comparative retirement. And the early part of Jesus' life was spent in the obscurity of Joseph's home and workshop. Such is God's way with all His servants.

HE TRAINS IN PRIVATE, BEFORE HE USES IN PUBLIC.  
This is God's way. May we know this by experience.

Next to Moses, Joshua was brought into closer communion with God than any of his fellows. He accompanied Moses when he went up into the Mount to receive the law, and remained the forty days awaiting his return; consequently, he had no share in Israel's terrible sin. And when Moses pitched "the tabernacle without the camp," Joshua went with him and continued there, where God revealed Himself (Ex. xxxiii. 7-11). And the Lord Jesus was ever separate from evil and in communion with the Father; He continued in His Father's love (John xv. 10).

Moses, the representative of the law, could not bring the people into the rest of Canaan; but Joshua did so. What God could not do through the law, He does by Christ. And the Lord Jesus gives present rest to all who come to Him, and will ultimately bring all His own to the perfect rest above.

III. *As the Warrior*.—Moses was a great leader, but not a warrior. Joshua was both. And as a general he was ever victorious. The promise given was definite: "There shall not any man be able to stand before thee all the days of thy life," &c. (Josh. i. 5). The wars in which he engaged were a series of brilliant victories. Even Ai was no real exception, for in the end, he completely triumphed over it. In this he strikingly foreshadowed the blessed Son of God, who,

IN THE AWFUL FIGHT OF CALVARY,

secured the overthrow of all our spiritual foes. For the believer, *sin*, *death*, and *Satan* are nullified (Rom. vi. 6; 1 Cor. xv. 54; Heb. ii. 14). We are now and here, put into the place of "more than conquerors." If we are not so practically, the blame lies with us.

To enable Israel to enter the land a mighty miracle was wrought. God thus bore witness to Joshua and honoured him in the eyes of the people (Josh. ii. 7). And so with the glorious Antitype. Before entering on His conflict with Satan, at his baptism in the same river, the Father publicly acknowledged Jesus as His beloved Son.

Canaan is a type of "the heavenly places" where Christ is, and where we are "in Him"; Jordan rolling between was a figure of death. The passage through Jordan was a typical death and resurrection. Such also is Christian baptism. Our Lord's baptism was a symbolic anticipation of His death and resurrection—of the time when he would in reality sink beneath the waters of judgment. Baptism, rightly understood, is an acknowledgment that we have died and been raised again in our Substitute. Personally we are on earth, representatively we are at God's right hand.

Our union with Christ in death and resurrection must ever be kept before us; for it is only as this is real to us that we can "walk in newness of life" and "serve in newness of spirit." So we have the instructive acts of the setting up the twelve stones in the Jordan, and the twelve stones in Canaan; these, to all generations, were to be a memorial of the crossing of Jordan. And, beloved, may we always have before us what our baptism signifies:

"A DEATH UNTO SIN, AND A NEW LIFE UNTO  
RIGHTEOUSNESS."

But even when they had crossed the river, fighting was not the first order of the day. The "sharp knife" of circumcision had to be used upon themselves



before they could use the sword on others. By this "the reproach of Egypt was rolled away"; and henceforth they bore in their flesh the evidence that they were Abraham's seed, and so heirs of Canaan. And as those already risen with Christ, believers are called upon to mortify their members which are upon the earth (Col. iii. 1, 5).

Now that they are circumcised, with joy they keep the Passover. The manna, wilderness provision, ceases, and they eat of the old corn of the land." We shall never "get beyond" what the manna typifies in the sense of not needing it. We may and do enjoy Christ as the "manna" and "the old corn of the land" at the same time. The manna presents to us Christ in humiliation and death; the Passover in death only; the old corn of the land, Christ as the once-crucified but now glorified One. There is death in them all; for only as the One who makes atonement for sin can He become food for our souls. All these details are deeply interesting, but we must pass on. May we, by the power of the indwelling Spirit, be taught practically these blessed truths. For here of all places a mere head-knowledge is a very poor thing.

Now they are prepared for the fight; and Jericho, though walled to heaven, is soon overthrown. All perish except Rahab and those saved for her sake. She is incorporated into the favoured nation, and becomes one of the direct ancestors of the Christ, as concerning the flesh (Matt. i. 5). This was grace indeed! It teaches us salvation for the chief of sinners, and at the same time, hints at the union of Jew and Gentile in one body, in Christ.

Joshua only destroyed those who opposed him ; he spared the Gibeonites, whose fear led them to act and speak lies. So will it be when the Lord comes to the earth in judgment. The nations not in active opposition against His authority will not perish with His open enemies. Joshua caused his captains

TO PUT THEIR FEET UPON THE NECKS

of the five captive kings (Josh. x. 24, 25). And when Christ shall come for the salvation of His earthly people, He shall cause the faithful remnant to triumph over all their enemies (Mal. iv. 1-3 ; see also Rom. xvi. 20).

When the nations were subdued, Joshua set to work to divide the land among the tribes. And, ere long, when the Lord shall put down all their foes, Israel shall inherit the land in peace ; and holding it on the conditions of the new covenant, they shall never again be dispossessed (Jer. xxxi. 31-37).

All the nations were not destroyed. Although brought into subjection, they were ever ready to rebel and cause trouble. When the people sinned, they were given over to their enemies, who ruled them with a rod of iron. So with the Christian : "The old man," "sin," "the flesh," whatever we may call it, is not dead or eradicated ; we have died to it, judicially, in the person of our Substitute, but we are only practically dead as we are habitually walking in the Spirit. Be not deceived. Sin, as an indwelling principle, remains to the end, but we overcome it as we are abiding in Christ.

Under our divine Joshua, let us gird up our loins, put on armour, and go in and take possession of that

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which is ours in Christ. Satan, and his hosts of wicked spirits will oppose our every forward step ; but greater is He that is for us, than all that are against us. The devil is mighty ; our Lord Jesus is Almighty. By daily yielding ourselves to be led on in the triumph of Christ, we shall prove what it is to be “ more than conquerors through Him that loved us.”

# David.

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**M**OSES is the great type of Christ as Prophet Aaron as Priest, and David as King. As a Prophet Christ has fully revealed God. By Him as the Priest we now draw near to God. In Him we shall yet see rule after God's heart. Speaking broadly, we may say that our Lord was Prophet when on earth. He is now Priest in heaven, and in the age to come He will be King.

The Scriptures clearly intimate that David was a type of the One to come. In several passages it would appear that *the name of the type is given to the Antitype* (see Isa. lv. 3-3 ; Jer xxx. 4-11 ; Ezek. xxxiv. 23, 24, &c.). These and kindred Scriptures await their fulfilment. Ere long on this earth, the seed of Abraham shall be ruled by their true David—the Shepherd-King—our Saviour and Lord.

Only as we see in David a type of Christ, can many of the Psalms be understood. Penned by David, they yet give experiences and predict glories which can only be true in their fulness, of Him who is at once "David's Son and David's Lord"—David's root, yet David's offspring.

For the purpose we now have in view, we may divide David's Life into four periods :—

I. FROM HIS BIRTH TO HIS PRIVATE ANOINTING. Like the most of God's worthies in all ages, he was of lowly origin. In a passage, which in the first place applies to David, and in a deeper sense to Christ, we hear Jehovah saying, "I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Psa. lxxxix. 19). He was one of the people in his descent, and in training he was a simple shepherd lad. And the Christ of God was simply the reputed Son of Joseph and Mary, poor Galilean villagers. By comparing Luke ii. 24 with Luke xii. 8, we get a touching proof of the scanty means of the mother of Jesus. And in all Christ's training as a Man on earth, from the manger to the Cross, He showed Himself as truly

#### ONE OF THE PEOPLE.

Bethlehem (meaning *house of bread*) was David's city; and there the Christ, the true Bread from heaven, was born. The name David means "*Beloved*," reminding us of various Scriptures which speak of the Redeemer as God's beloved Son.

But on these points we must not enlarge, but hasten to the second period of his history, viz. :—

II. FROM HIS ANOINTING, TO HIS FLIGHT FROM SAUL. The first mention of David is in 1 Sam. xvi. In this chapter we have a simple yet graphic account of the private anointing at the hand of the prophet. For several hundred years, Jehovah had been the invisible yet true "King in Jeshurun." But of His benign rule and special interpositions they had grown

weary. The theocracy—the direct rule of God—no longer satisfied them. Aspiring to be like the nations around, they clamoured for a king, thus directly rejecting God as their king (1 Sam. viii 7). But this had been foreseen by God, for Moses had written as to the sort of king they were to have. But to this we may refer later.

Before they are fit to have the man of God's choice, they must be taught a bitter lesson from the king of their own choice. Whether as individuals or nations, the fact must be learnt, that it is a hard and bitter thing to depart from God. In everything Saul was just the man they wished for, and God gives them their will. Centuries after Jehovah said, "I gave thee a king in Mine anger, and took him away in My wrath" (Hos. xiii. 11).

But the man of God's choice is of a far different spirit. At this time, at least, he was one whom the nation assuredly would *not* have chosen. Nothing in his appearance marked him as a future king. In fact, he was judged to be so insignificant, that when the other brothers were called to meet Samuel, he was left in the field. Yet he was God's elect; and, taught of God to recognise this, the prophet solemnly anoints him as king of Israel. And significantly we read, "And the Spirit of Jehovah came mightily upon David, from that day forward" (v. 13).

And so with the great Antitype. The Prophet Isaiah foresaw Him as the "despised and rejected of men." He foretells, that when He should appear, there would be nothing about Him outwardly to lead men to desire Him (Isa. liii. 2, 3). And yet God,

through the same prophet, speaks of His Son thus, "Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth : I have put my Spirit upon Him" (chap. xlii. 1). A special title of the Lord Jesus is the Christ—

#### THE ANOINTED.

But He was anointed, not with material oil, but with the Holy Spirit. This took place at His baptism, when He entered on His public service. "God anointed Jesus of Nazareth with the Holy Ghost and with power." And His short but blessed after-life, can be summed up in these words, "*Who went about doing good ; . . . for God was with Him*" (Acts x. 38). And in this we know He has left us an example that we might follow in His footsteps.

The next recorded event is, the familiar story of the fight between David and Goliath. It is a scene on which we would fain dwell, but a few words must suffice. At this time we learn of occurrences which the modesty of the shepherd boy had led him to keep secret. I refer to the conflict of the lion and with the bear, for the sake of one little lamb of the flock.

Thus his training in private had fitted him for conquering the impudent defier of Jehovah and enemy of Israel. It reminds us of that awful hand-to-hand fight, between the prince of darkness and the Son of God, when He "was led up of the Spirit into the wilderness to be tempted of the devil." And at last, in this mysterious, unique Being—real Man and true God—Satan has met his match. David showed the spirit of a true shepherd ; he was no hireling. He loved his flock, and even risked his life for the

sheep. And what shall we say of our David? He not only risked, but He actually gave up His life for His flock. Freely, voluntarily, He went to the Cross for us. He there gave such an exhibition of love as never before had been seen, and never again shall be. To all eternity, with grateful hearts, the redeemed will look back to the Cross.

The lion, the bear, and Goliath, we may take as representing all the enemies we had against us—sin, death, Satan, the curse of a broken law. Our Lord Jesus at Calvary put away sin, robbed death of its sting, conquered the devil, and bore the curse of the righteous law of God. Oh, for a heart to take in these ever-glorious facts, that we may day by day live under the shadow of the Cross! Bless God, Christ has conquered! With the reality of this typical scene before our souls, we may well sing:—

“ His be the Victor’s name,  
Who fought our fight alone ;  
Triumphant saints no honour claim ;  
Their conquest was His own.  
By weakness and defeat  
He won the meed and crown ;  
Trod all our foes beneath His feet,  
By being trodden down.

“ He hell in hell laid low ;  
Made sin, He sin o’erthrew ;  
Bowed to the grave destroyed it so,  
And death by dying slew.  
Bless, bless the Conqueror slain !  
Slain by divine decree !  
Who lived, who died, who lives again,  
For thee, my soul, for thee.”



David, the successful champion, at once began to receive some of the honours which had been promised. The exalted place he occupied in the hearts of the people we can gather from the popular demonstration that was made in his favour. It was the natural and spontaneous outburst of a grateful people. "Saul hath slain his thousands, and David his ten thousands!" And this was one thing which ever rankled in the heart of jealous, ever-minded Saul. He never forgave it. About this time it is written that "all Israel and Judah loved David." But nothing could save him from the hatred and persecution of Saul. And at last David had to leave the court and his own home and seek a hiding place in the wilderness.

III. FROM HIS FLIGHT TO THE DEATH OF SAUL. David was too well known and popular to long remain alone ; and the little band quickly increased in size. We read, "David therefore departed thence, and escaped to the cave Adullam ; and when his brethren and all his father's house heard it, they went down thither to him."

It is probable that, after David's escape, Saul began to persecute his kindred ; and we judge that it was for their own safety they thus came to David. His brethren had seen him anointed by Samuel, but not believing, not understanding, or being jealous of their young brother, they had scarcely treated him with common kindness, and had sought to hinder him in his fight with Goliath (1 Sam. xix. 28). But now things are changed. It may be the force of events had compelled him to recognise in this stripling God's anointed ; at least, from whatever motive, they cast in their lot with David.

During the years of our Lord's ministry, His kinsmen did not believe on Him ; yea, more, on one occasion they endeavoured to restrain Him by force, thinking he was mad (John vii. 4 ; Mark iii. 21). But after His resurrection they evidently accepted Him as their Saviour, for we find some of them occupying prominent places in the Church (1 Cor. ix. 5 ; Gal. i. 19, &c.).

But besides his kinsmen others gathered unto David. "And every one that was in distress, and every one that was in debt, and every one that was discontented [*bitter of soul*], gathered themselves unto him ; and he became a captain over them" (1 Sam. xxii. 2). A motely crowd this ! and one hard to be managed. But God's chosen king was equal to the occasion. He restrained and ruled over them, and, through being wth David, every one became more or less a hero. It is like a spiritual tonic to read of what these men did for *their* David. He completely won their hearts, and probably not one but would have willingly laid down his life for the sake of his loved leader (read 1 Chron. xi.). Oh, brethren, shall OUR David have less true-hearted devotion and self-denying service from us ? Surely not !

David, in retirement, shadows forth Christ on His Father's throne, waiting till His enemies be made His footstool. During this interval He is attracting sinners to Himself. And it is no great stretch of the imagination to see, in these distressed, bitter of soul debtors, pictures of ourselves. The descriptions of condition in unregenerate days, in the Word of God, are anything but flattering. But, thank God, we have

been given to know our indebtedness and the impossibility of ever meeting it ourselves; we have been made discontented with the service and rule of the usurper; and bitterness of soul on account of sin has been ours. This was necessary ere we would have come to the Lamb of God for salvation. But IN HIM we have found all that our souls needed. Again, we may rejoice that it is to *a Person* we have, and still do, come. "And I," said our Lord, "if I be lifted up from the earth, will draw all men *unto Me*."

Just as these men gathered unto David, so the Church is called to share with Christ in His rejection. For the fact is, not only *was* our Lord rejected, *He still is* by the great majority of those who know of Him. But the only rallying point for the redeemed is *the Name of Christ*; not ordinances, creeds, ceremonies, or preachers, but our risen Lord Himself (Matt. xviii. 20). It has been the bane of the Church, in all ages, that she has forgotten the simple fact that this is not her reigning time. The world still refuses to submit to our Lord; and, in the measure that we are faithful to Him, we shall continually be made to feel this.

Concerning an effete, though God-given system, it was written, "Let us go forth therefore UNTO HIM without the camp, bearing His reproach" (Heb. xiii. 13). We admit fully that "the camp" here, in the first place, means the worn-out Mosaic economy. And yet how sadly does "history repeat itself." The sin, the rebellion, the apostasy of Israel, have their counterpart at the present time in the professing Church. Who for a moment thinks that the Church

has continued in God's goodness? Comparing things around us with the Scriptures of truth, we must write, *Failure!* FAILURE! Indeed, the great professing body seems to occupy, at this moment, an almost analogous position to Judaism, just before the destruction of Jerusalem.

And the voice of the Spirit sounds loud and clear, "Come out of her, My people!" For, in reference to a Christianity which has the form, but denies the power of godliness, the emphatic injunction is, "FROM SUCH TURN AWAY!" Let each one of us see to it, not only that we go forth without the camp, but that we go forth "unto HIM." And not only on the first day of the week, by gathering unto Him at His table, but every day, in all our words and ways, may we manifest our pilgrim character.

" My Lord, my Master, help me  
To walk apart with Thee,  
Outside the camp, where only  
Thy beauty I may see.  
Far from the world's loud turmoil ;  
Far from its busy din ;  
Far from its praise and honour,  
Its unbelief and sin."

And then, when the kingdom shall come, those who like David's men, shared in the suffering and rejection, shall have part in His glory and exaltation. Every little thing purposed, or done, or suffered for Him, shall then be remembered and rewarded. And if we but get His smile and approval on that day, what will it not compensate for? It has been truly said, that "when the glories of heaven fill the soul, a little of earth goes a long way!" May His personal beauty

and the coming glories so fill us that we may henceforth live, not unto ourselves, but unto Him who died for us, who rose again, and is coming to gather us to Himself in the air.

IV. DAVID REIGNING. These years in the wilderness were needed by David ; they doubtless deepened his character, and enabled him to bear, with steady hand, the full cup which was put therein. Instructed by Jehovah, David went up to Hebron, and there *the men of Judah* received him as their king (2 Sam. ii. 1-4). Not till several years had elapsed did he become king of all Israel. When they crowned him they give three reasons for so doing : "We are thy bone and thy flesh." No stranger, but one of themselves, who knew them well. (2) "When Saul was king over us, thou wast he that leddest out and broughtest in Israel." He was no untried man ; again and again he had proved his fitness for the high position. (3) "And the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be a captain over Israel." Thus last, though not least, they recognised him as the one appointed by Jehovah (2 Sam. v. 1-5 ; compare Deut. xvii. 15).

How beautifully these conditions will be met by the Lord Jesus must be apparent to all. We cannot now enlarge on them.

When Christ shall come, too, the order will be the same. He will come first to distressed Judah at the time of their unprecedented troubles, and the faithful remnant among them will discern in Jesus of Nazareth their Messiah. It is said distinctly, "The Lord shall save the tents of Judah *first*," &c. (Zech. xii. 7). In this connection, the whole chapter should be read.

One of David's first acts, after his coronation, was to take the stronghold of Jerusalem from his enemies, and make it his chief city (2 Sam. v. 6-9). When Christ shall be manifested, Jerusalem will be surrounded by the armies of Antichrist. But the Son of God shall shine forth in His brightness, and destroy all these enemies, and then He will set up His earthly throne there (see Zech. xiv. 14 ; 2 Thess. ii. 8 ; Micah iv. 1, 2), and then shall be fulfilled the word spoken by the angel before His birth, "And the Lord God shall give unto HIM THE THRONE OF HIS FATHER DAVID" (Luke i. 32). This is not a throne in heaven, but one on earth, at Jerusalem.

After this, David waxed greater and greater, for God was with him. He conquered and subdued all the nations, and they became tributary to Israel. On a far wider scale, ere long, shall be the conquests of the true King of Israel and of the nations, and for a full thousand years shall they enjoy His beneficent rule.

We have just glanced at some of the chief points in which David was a type of Christ ; but we cannot read his history without perceiving that he was a man of like passions to ourselves. Few have sinned so deeply as David ; few have repented so truly. His language has become the natural expression of penitents of all times. But we have neither the time nor the inclination to dwell on his sins and failings. Among the sons of men God has had but one perfect servant, "the Man Christ Jesus." It is well to go step by step through the eleventh of Hebrews, but not to stay there. There are many bright examples, but the only one that in everything we can follow, is Christ—"Looking off

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unto Jesus." And we look in order to follow and become like Him. May He again whisper in power to our souls "I am the root and the offspring of David, and the Bright and Morning Star." As such, O Lord, we wait for Thee.

# Solomon.

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As types of Christ, David and Solomon should be studied together, for the one is the complement of the other. Both foreshadowed Christ AS KING : the former our Lord as the rejected one, who shall ultimately subjugate all nations; the latter, Christ in the glory and blessedness of the millennial reign. Let it be remembered that we are examining Solomon as a *type*, not as an *individual*. As a man he was a strange combination. Much might be said of him as sage, poet, philosopher, and inspired writer; and on the dark side of his character as a voluptuary and worldling. But as our subject is "Solomon as a type of Christ." We notice

## HIS NAMES.

These, like all God-given names, are full of instruction. Both names were from the Lord and were prophetic of His person and reign. His best-known name, *Solomon*, means "*The Peaceful one.*" From David himself we learn that Jehovah gave this name before the birth of the child, and it was given as that which should characterise his reign (1 Chron. xxii. 7-10). His other name was *Jedidiah*, i.e., "*Beloved of Jah,*" or Jehovah (2 Sam. xii. 25). In the latter there is an evident reference to David's own name—*The Beloved*.



God may have graciously designed the name as a daily reminder to David that his sin had been forgiven. Jehovah's love for Solomon must have been a special love, for, several centuries later, we find an inspired writer referring to it (Neh. xiii. 26 ; compare Mark x. 21).

But it is plain that the names fit the Messiah infinitely better than they did Solomon. To the Christian, peace, as connected with the name of Jesus Christ, has immensely deeper significance than the peace which Solomon's name foretold. At His birth peace was sung of; in His life peace was manifested; by His death peace was secured; in His resurrection peace was preached, and ere long, as the Prince of Peace, He shall rule Israel and the nations.

And the unique love of the Father for His only begotten Son we can scarce imagine, much less write of. But we know that when on earth God once and again pointed out the Redeemer as His beloved Son, in whom He was well pleased. And yet, mystery of grace, Christ's members share with Him in this matchless, eternal love of the Father (John xvii. 23). Alone, in the secret of His presence, with reverent hearts we may well sing :

“ So dear, so very dear to God,  
More dear I cannot be :  
The love wherewith He loves the Son—  
Such is His love to me.”

#### THE BUILDING OF THE TEMPLE.

This was the great work of Solomon's reign. It was a stupendous undertaking, and was thoroughly carried out. David made great preparations with a view to

its erection, but it is Solomon's name that has ever been associated with it. For grandeur and costliness it stands at the head of all the vast structures the world has ever beheld. More than 150,000 men were employed in building it, and at the lowest possible calculation, it must have cost many millions of pounds (see 1 Chron. xxii. 14, xxix. 1-9).

It was made of blocks of stone prepared and fitted for their places before they were carried to the spot ; so that we read : "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7). As stone to stone noiselessly came together, it would appear as some vast *growth*.

In the light of the New Testament this building stands forth as a type of another Temple which was to be reared : a house not made of stone and wood and gold, but a spiritual building, made up of living stones, to be the eternal dwelling-place of God. Out of the quarry of nature the Lord is taking one from here and another from there, and fitting them into this grand heavenly temple. The Spirit of God is working silently, steadily, successfully toward that end. Christ is the foundation and chief corner-stone, and in Him "all the building, fitly framed together, GROWETH into an holy Temple in the Lord" (Eph. ii. 20-22).

Inside, the stones were covered with cedar wood and gold, so it is briefly said, "THERE WAS NO STONE SEEN" (1 Kings vi. 18). In that simple word we have a hint of all that is meant in the New Testament by the believer being *in Jesus Christ*. Oh, blessed, thrice blessed fact : God can never view His people except

as "in Christ"! We are beautiful to God in all the comeliness of His Son—accepted as He has been accepted. But we must pass on.

SOLOMON BEGAN HIS REIGN BY EXECUTING  
JUDGMENTS.

We feel some measure of regret for hoary-headed Joab, yet undoubtedly he deserved his doom. But for his position and influence with the army, David would have caused him to be put to death long before (1 Kings ii. 5, 6). And Adonijah was still nursing his designs on the throne; at least so Solomon interpreted his request, and he was probably correct (1 Kings ii. 22). As long as he lived, peace was not secured, and so with the others whom Solomon caused to be put to death.

That the millennium will be ushered in by a series of judgments the Scriptures abundantly testify. In Christendom, and in Messiah's land at least, men will have taken sides for or against the Lord, and those found in open rebellion should be destroyed (Zeph. iii. 8, Isa. lxiii. 1-6, &c.). To enlarge on this, space will not allow.

SOLOMON'S PROSPEROUS REIGN.

Solomon was the first and last who, through all his reign, ruled a united people. Under him the kingdom reached its highest point of prosperity. Evidently God designed therein to give us a picture of the reign of Him who is indeed "greater than Solomon." War and tumult marked the reign of David, peace and rest distinguished the reign of Solomon. He was able to say, "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil

occurrent " (1 Kings v. 4). With this they enjoyed unparalleled prosperity (1 Kings x. 27), and were correspondingly contented (chap. iv. 25). In his day Israel was the dominant nation in the East; many kings around acknowledged the sway of Solomon, and to Him paid tribute (chap. iv. 21). And many sought unto him on account of his wisdom; they would seek to get some of the riddles and problems of life solved, which surrounded them as they do us of this later age.

The seventy-second Psalm, as well as several others, was probably penned by Solomon. It gives in glowing colours a fore-view of the reign of Messiah. In this kingdom *rightcoussness* shall have her due place. Justice shall be impartially administered by all rulers under "the King of Righteousness." No oppression on the part of rulers, no injustice between man and man. Yet with all this there shall be the mildest and best of laws, such laws as shall make for the welfare of the subjects. The beneficence of this King shall only be equalled by His righteousness.

The kingdom here depicted shall be *a universal kingdom*. Alexander, Charlemagne, Napoleon, and other ambitious conquerors, have dreamt of a world-wide kingdom, but the dream has never become a reality. God has reserved this honour for His Son, the once humbled and crucified One. *His kingdom shall be universal and eternal. i.e., it shall last as long as there shall be a state on earth (ver. 7).*

We learn the effects of this rule when it is said, "Prayer also shall be made for Him continually; and daily shall He be praised." His people's "GOD SAVE THE KING," shall be no mere words. It will express

their great desire that He may continue to rule them. And as their Saviour-King He shall be the object of their worship—"Daily shall He be praised."

God's Word is a wonderful telescope ; it brings near and makes real to the eye of faith distant scenes and circumstances. Other Scriptures bring out additional features of Messiah's reign. Some of these we may but barely enumerate. *Satan shall be restrained* and not permitted to tempt men (Rev. xx. 1-3). Who can say how much of the sin and sorrow of the world this will do away with? *Idolatry*, with all its impurity and cruelties, shall be a thing of the past (Isa. ii. 18-20). And, better yet, *the true God shall be universally known and worshipped* (Isa. lxvi. 23). At last, "the war drum shall throb no longer"; the need for armies shall have ceased (Isa. ii. 4). In a different way than most expect, shall the dreams of poets and philanthropists be fulfilled. *The earth shall bring forth plentifully*, so that all shall be satisfied (Amos. ix. 13). Now even the creation, through man's sin, *groans*; but they are birth-groans, not death; they shall usher in that brighter day. *Human life shall be vastly prolonged*, and, it would appear, will only be forfeited for aggravated sin (Isa. lxv. 20).

And yet even this state will not be perfect; not on account of failure in the King, but on account of incorrigible man. During Solomon's life there were heard the mutterings of the storm which broke over the nation after his death. Probably, towards the end of his reign, Israel had reasons sufficient for dissatisfaction. But a like result shall follow the reign of his great antitype; though there will be *no cause for it in*

*His rule.* But like every other dispensation, it shall end up in judgment, because of man's sin.

During Christ's reign the heavenly people, His bride, shall reign with Him. But even now, in our own persons, we may anticipate the peace, the joy, the contentment of this coming era. To do it we must unreservedly give over the reins of government into the hands of Christ. We must instal Him as Lord of the will and the affections. In the searching words of the Spirit of God may we "sanctify in our hearts Christ as Lord."

"Take Thou our hearts, and let them be  
For ever closed to all but Thee :  
Thy willing servants let us wear  
The seal of love for ever there."

# Jonah.

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THE distinctive incident in Jonah's life was on two occasions referred to by our Lord as foreshadowing His own death and resurrection (Matt. xii. 38-41, xvi. 1-4), and, though by many in the present day, the whole story is scouted as an historical fact, the endorsation thereof by the Son of God satisfies every loyal believer of its literal truth.

## HIS NAME.

Jonah means a *dove*, though some have thought *hawk* would have better suited him. But we are chiefly concerned with "the greater than Jonah," and to *Him* the emblem well points. From its use in Scripture we would say the dove symbolises *purity*, *meekness*, *harmlessness*, and *beauty*; all of which characteristics and graces were blessedly combined and manifested in the life of the Son of Man, for He was "holy, harmless, undefiled, and separate from sinners;" and though He was greater than the greatest ever born of woman, yet He was esteemed as "the least in the kingdom of heaven," and of Himself He speaks as the One who was "meek and lowly in heart." Yet God and every God-taught soul, see in Him a beauty beyond compare. *To Him* we exultingly cry, "Thou art fairer than the children of men" (Psa. xlv. 2). *Of*

Him we say, "My beloved is white and ruddy, the chiefest among ten thousand. . . . Yea, He is altogether lovely" (Cant. v. 10-16).

#### JONAH'S MINISTRY BEGAN WITH ISRAEL.

We have the briefest possible mention of the prophet before he was commissioned to go to the great Gentile city, yet we read enough to establish the above point. He prophesied in the days of Jeroboam II., and his word from the Lord was fulfilled (2 Kings xiv. 25). And the Lord Jesus, as a man, was distinctly a Jew and a Prophet to the elect nation. It is as connected with the seed of Abraham that most of the Old Testament scriptures speak of Him. His own words on this point are emphatic: "I was not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). But Israel, His own people, received Him not, and in resurrection He turns to the nations.

#### JONAH'S DISOBEDIENCE.

This stands in marked contrast to the perfect and continuous obedience of the Son to the Father who sent Him. His one object in coming, was to do the will of God, and that will He carried out right to the bitter end. He "became obedient unto death, even the death of the Cross" (Phil. ii. 8). Yet we may well rejoice that this fulfilling of God's will, means our eternal salvation. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). As we have seen, it was mainly in death and resurrection that Jonah typified Christ. The prophet was obliged to confess, "For I know that for MY SAKE this great tempest is upon you." The exact opposite is true of the Lord Jesus. In looking



back to Calvary, believers say, "We know that for OUR SAKES that great tempest was upon THEE."

Jonah offered himself and was cast into the sea to allay the storm, thus becoming the means of saving all in the ship from temporal death. The Lord Jesus stepped forward and endured the waves and billows of Jehovah's wrath, which otherwise would have swallowed all of Adam's race. And thus He has become the procuring cause of the eternal salvation of all who on Him believe.

In the purposes of God, for His glory and our salvation, the death of Christ was absolutely necessary. The high priest in Christ's day perceived the necessity "that one man die for the people, and that the whole nation perish not." It is significantly added, "And this he spake not of himself: but being high priest that year, he PROPHESED that Jesus should die for that nation" (John xi. 49-52). His words, as given by God, doubtless had a deeper meaning than he knew or intended.

How truly did Christ make our sins His own. God reckoned them to be His. He confessed them as His own, and put them away. In that wonderful portion, Psalm lxix., we are permitted to listen to the heart-utterances of the Redeemer, when atoning for sin. Some of His language is startlingly forcible, and can only be true as we perceive the vicarious character of the death of Christ. Listen to His words: "O God, Thou knowest My foolishness; and My sins are not hid from Thee" (ver. 5). Thus really did the Lord identify Himself with His people. The language of the type fits beautifully the antitype,

“All Thy billows and Thy waves passed over Me”  
(verses 2, 3). Now we may sing :

“Our sins, our guilt, in love Divine  
Confessed and borne by Thee ;  
The gall, the wrath, the curse were Thine,  
To set Thy members free.”

But the hour came, when the fish \* had to disgorge its victim, and Jonah was cast forth unhurt on dry land. In God's providence the very destroyer becomes the preserver. All through the ages death had been the great conqueror: with two exceptions, the grave had swallowed up all the millions of the human family. But Christ in His death robbed death of its sting; in rising from the grave He wrested from it the victory. Oh how much is involved and implied in the great fact, that *Christ is risen!* The work He came to do was accomplished; atonement had been accepted of God; sin, Satan, death, the grave, for the believer were all nullified! With us the devourer, death, has become the deliverer. In view of all this, there is peculiar force in that ancient riddle, “Out of the eater came forth meat, and out of the strong came forth sweetness.”

We read that Jonah was a *sign* to the men of Nineveh; but we may ask, a sign of what? Surely of the *judgment* and *mercy* of Jehovah. From his experience the Ninevites might learn how speedily and effectually God could bring judgment on the

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\* The popular notion, often laughed at, that it was a *whale* which swallowed Jonah comes from a mistranslation of Matt. xii. 40. Competent scholars have often pointed out that the words used in the Old Testament simply mean *a great fish*,

disobedient; and from His dealing with Jonah, they could learn something of His tender mercy and compassion for the sons of men. Wicked as they were, though judgment was imminent, yet there might be hope for them. As a nation they repented, and the Lord graciously restrained wrath. In this they were a standing rebuke to the Pharisees of Christ's day, as to many since. *They* repented at the preaching of a mere man, who wrought no miracles among them; the Jews repented not at the preaching of the Son of God, though He again and again, by signs and miracles, demonstrated that He was from heaven.

In the matter of the three days, the analogy between type and antitype is striking. In both we have a remarkable judgment from God annulled in three days, and followed by a mission of mercy to the Gentiles. Since His resurrection, through the Church, Christ has carried on a glorious work among the nations, for this has been characteristically, though not exclusively, the Gospel age for the Gentiles. Though Jonah was successful in his mission, in the spirit if not in the letter, yet he was angry with God for sparing the people. The reason for this dissatisfaction we do not stay to inquire; sufficient for us here to contrast the Lord Jesus. He wept over guilty Jerusalem, and in the most impassioned outburst that earth has ever heard, He mourned the infatuation of the wicked but much-loved city (Luke xiii. 34: xix. 41, 42).

But not only has Christ risen from the dead, we, too, have been *raised in Him*; and as dead and risen persons, we are sent to witness for God in this great

Nineveh world. We, also, must be standing proofs and evidences of that which we preach. Having been delivered from so great a death, we must tell of this salvation to others. Knowing ourselves indeed to be monuments of Divine mercy, it behoves us to tell of that mercy to our fellows. A greater judgment than that which threatened Nineveh hangs over guiltier Christendom. Let us do what we can not only to warn men, but to beseech them to be reconciled to God. Should any who read these lines be led thereby to live more in the power of a resurrection life to have more compassion for a perishing world, to witness more faithfully for our Lord and Master, it will not be in vain that we have thus briefly traced "Jonah as a type of Christ."



— THE —  
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## PREFACE

THE following pages contain the substance of Addresses on "The Feasts of Jehovah," given in the Spring of this year, to large and appreciative gatherings of the Lord's people in the Gospel Hall, St. Paul Street, Aberdeen, among whom were many beloved companions in the Lord, and fellow-workers of earlier years.

A desire was expressed, that they might be preserved, and published in some permanent form, so that they might be the subjects of further meditation by those who heard them, and that the children of God everywhere, might have their attention directed anew to the great cardinal truths of Christianity, as set forth in this typical chapter.

I need hardly say, that these pages make no claim or pretension to originality, or depth. They are merely outlines of a vast, but little wrought field of spiritual wealth, tiny rills from a wellspring of living water, the common heritage of the flock of God. May it please the Lord, to use these simple pages for the refreshment of His wilderness people, to quicken desires in them after Himself, and to lead each and all of us, to a more prayerful, and diligent study of that inexhaustible and ever-precious Word, in which God's purposes of grace and glory are treasured and the Person and Work of His beloved Son unfolded by the Spirit, to the opened hearts of His redeemed people.

J. R.

KILMARNOCK, 1895.

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## NOTE TO NEW EDITION

THE first issue of this little Volume having been used, and many calls still made for it, the Author, in issuing a New Edition, has taken the opportunity of supplementing several of the chapters, and giving fuller details on various points which seemed necessary. And in order to give some simple help on Truths which have been contested, denied, and frittered away by some past and present-day preachers and writers, a series of short "Appendices" are given on these at the end of the Book.

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# **The Feasts of Jehovah**

(LEVITICUS, CHAPTER XXIII.)

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## **INTRODUCTION**

**T**HIS chapter gives an account of the seven great feasts, which Jehovah commanded His people Israel to annually observe in the land of Canaan.

It contains in typical language, a record of God's dealings with man in grace, from the death of Christ to His millennial kingdom, and to the eternal glory and rest, which lie beyond it.

It is also a prophecy, and a foreshadowing of some great events of the future, part of which have since been fulfilled, and part of which are yet to be.

The "Feasts of Jehovah" all pointed onward to subjects of eternal interest; subjects on which the mind and heart of God—Father, Son, and Holy Spirit—had been engaged be-

fore the world was, and which in due time and order, were to take their places in that marvellous chain of events, which when completed, will shew the infinite wisdom and love of God, in all His purposes of grace toward the sons of men.

They are each a "shadow of things to come," of which Christ is the "body" (Col. ii. 16) or substance; foreshadowings of His peerless Person, and infinitely precious work, over which all true believers delight to muse, on which by faith they feed, and which they find to be the strength and joy of their spiritual life.

May our souls be fed, our spiritual strength and vigour increased, and our hearts drawn God-ward, Christ-ward and heaven-ward, as we meditate for a little together on this great chapter.

There are many of the subjects that will pass before us, which will be familiar to those who have known the Lord, and found their delight in His Word for many years. For the truths of this typical chapter are all cardinal truths of our most holy faith, the very foundations of Christianity, the solid rocks on which the faith and hope of saints all through the ages has rested; which, though old are ever new, and their re-stating

always welcome to those who have known them longest and best. And it may be there are little ones of the flock of Christ, and young ones of the family of God, to whom these great and precious themes will be a means of establishing, and strengthening, in a day of perplexity and conflicting sounds, a day in which the enemy, no longer content with attacking the outposts, is seeking to carry the battle to the very centre of the camp. His great business now is to assail if he can, the foundations of the faith.

## The Redeemed of the Lord

---

"Happy art thou, O Israel; who is like unto thee,  
O people, saved by the Lord" (Deut. xxiii. 29).

"The Children of Israel, a people near unto Him"  
(Psa. cxlvii. 14).

"No longer far from Him, but now  
By 'precious blood' made nigh;  
'Accepted' in the Well-Beloved,  
Near to God's heart we lie."

**B**EFORE looking at the feasts in the order in which they are here given, it may be well to pause for a moment, and reflect upon the history of the people to whom these instructions were given, and to consider where, and at what period of their history, these commandments from Jehovah reached them.

The preceding book—the Book of Exodus—opens with a picture of this people in Egyptian bondage, serving Pharaoh and his



gods. No "Feasts of Jehovah," no holy convocations, or times of rejoicing were known by them there. They were slaves and idolaters. This shews man in his natural state: unregenerate, unconverted man, away from God, in, and of the world, serving Satan, its "god" and "prince." But to this down-trodden people, redemption and deliverance came. They were brought out from Egypt, separated from its people and its idolatries, to become the chosen people of Jehovah. "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto MYSELF" (Exodus xix. 4). They were delivered from the rule and authority of Pharaoh, to be Jehovah's "peculiar treasure," a people "near unto Him" (Psa. cxlviii. 14): a people "not reckoned among the nations," but dwelling alone (Num. xxii. 9). with Jehovah in their midst, shielding, protecting, and ruling over them. No wonder that Moses, the man of God, in taking his farewell of them, as they encamped on the last stage of their wilderness journey, uttered the ever-memorable words—"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord" (Deut. xxxiii. 29). And the position, and the blessings of Israel as the redeemed of Jehovah, are but shadows

of the still higher and wealthier place into which all believers of this age are brought "in Christ," as described in the glowing words of the apostle—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings in heavenly places* in Christ" (Eph. i. 3).

Less than this would have satisfied us—to be delivered from hell and judgment, was all that *we* desired in our unconverted days—but less than this could not satisfy our God, or fulfil the desires of His heart. His purpose was to have a people near unto Him, a family around Himself, all comely in His eyes, all "holy and without blame before Him in love" (Eph. i. 5).

It was after Israel had been brought clean out from Egypt, and gathered around Jehovah in the wilderness, with His presence in their midst, His cloud hovering over them, that He gave them these commandments concerning His feasts. He was able then to tell them out what was in His heart, and to invite them to share with Him, the great things which had been the subjects of His thoughts from the eternal ages. This chapter would have been of no use to them in Egypt; other interest occupied them while there; but now, alone in the desert, separated unto

God, the subjects of His redeeming grace and power, He was able to tell out His heart's desire. And they, no longer occupied with Egypt's sins and follies, no longer groaning for deliverance, but now standing in the full enjoyment of Jehovah's salvation, were able to hear and respond to these desires of His heart.

Notice, too, they are "Feasts (or "set feasts," see R.V., the word used signifying "to meet by appointment") of Jehovah," or "Jehovah's Feasts." Jehovah was the Host, His people were the guests. He ordained these feasts as celebrations of His own joy, His own delight, in the great events to which they pointed, and of which they were the foreshadowing types. Yes, they were *His* feasts, and they let us understand in what *His* delights and enjoyments are found. The various feasts, as they pass before us, now read and understood in the light of their antitypes, tell out what has afforded the God of heaven, the blessed Trinity—Father, Son, and Spirit,—joy and delight for ages past, and what will still supply the joy of heaven in ages yet to come. How poor and miserable are the subjects that occasion mirth and gladness among the sons of men compared with these! And how soon they fade away, and are forgotten!

But heaven's enjoyments last; they do not lose their charm. The Person and the work of Christ retain their fragrance, and continue to yield to all in heaven an Object to gaze upon, and a theme to sing of. After earth's songs have all been sung: its joys all ended: its mirth passed away: heaven's "Hallelujah Psalm" will continue to be sung by radiant hosts, in immortal youth around the throne.

And "Jehovah's set Feasts" were "holy convocations," that is "callings together" of His people. He did not keep all His joys to Himself: He shared them with His redeemed people. He called them together around Himself to be joint-partakers with Him of His joy. How wonderful is this! But how much more so, is God's present grace to His heavenly people. Our God is not a lonely Being—like the God of the Unitarian and of the Moham-medan—He is a God of fellowship. He delights to have His people sharing His joys, and finding their delights in Christ, in Whom His own are all found. This is fellowship. This is that to which the saints have been called: to share God's thoughts of Christ: to find their rest with Him in Christ. This is our calling: it ought to be our experience and enjoyment. Does the world deprive us of it? Do earthly things so occupy and en-

gross our thoughts and affections, that the things of God and of Christ get little attention? Does business and worldly cares so monopolise our days and hours, that there is no energy, no time left, and, alas, but little *heart* to think of, and delight in God, and His Christ?

Individually, the saints are called to have fellowship with the Father and the Son (1 John i. 3), and collectively, the Church—the “called out” and “called together” company of God’s saints, is called unto *the* fellowship of God’s Son—“Jesus Christ our Lord” (1 Cor. i. 9), all of which most clearly shew, how delightful it is to God, to jointly-share with His people, all that gives joy and gladness to His own heart.

Now just in passing, and in contrast to all this, let us look at what we find in John ii. 13; v. 1; vii. 2. In the days of the Lord on earth, these feasts were still being observed by the Jewish people in the city of Jerusalem, the place where God’s temple stood. Crowds from all parts of the country came up to Jerusalem to keep the Passover, the feast of Pentecost, and the feast of Tabernacles. But what does the Lord call them? No longer His feasts, but “feasts of the Jews.” The outward form was there, but Jehovah’s joy

in them had ceased. Speaking of them in an earlier day, He said—"Your new moons and *your* appointed feasts My soul hateth, they are a trouble to Me. I am weary to bear them" (Isa. i. 14). And this because of the formal manner in which a defiled and corrupted people observed them. And surely, beloved children of God, we may learn from this, the searching and solemn lesson, that when the heart is away from God, the hands defiled by sin, the feet ceasing to walk in the truth, an empty form of worship is only a farce and a sham. How much there is in our day, of great account in the eyes of men, highly esteemed and loudly praised, which a holy God finds a weariness, which His soul hates, and with which He will not connect His Name. Let us keep a jealous watch on our hearts—the source of all departure from God is there—lest of us He may have to say, "My soul shall have no pleasure in him" (Heb. x. 38).

And so desirous was Jehovah that His people should appear before Him thrice in the year at these "set feasts," happy and without care, that He pledged His word to look well to their earthly interests, to care for their wives, their children, and their land, all the time they were at Jerusalem keeping

His feasts. We all know how impossible it is to rejoice before the Lord, and to worship Him joyfully, when household cares and business worries, are pressing like a burden on the mind. No doubt Jehovah knew, that when the "males" of Israel went up to keep the feasts, leaving all behind them, the thought might often rise to disturb them—"What if the Philistines invade the country while we are away, and take possession of our fields"? And so He gave them a special promise that during their absence no one should be allowed to take away or even desire their possessions. "Neither shall any man desire thy land when thou shalt go to appear before the Lord thy God thrice in the year" (Exod. xxxiv. 24). Blessed be His Name! And the same God who says, "Gather my saints together unto Me," and forbids His people to forsake "the assembling of themselves together" (Heb. x. 25) now, will surely make it His care to see that those who render hearty obedience to His command, shall not be losers for time or eternity by so doing. Yet, alas! how often a passing shower, a slight ailment, a domestic duty, is sufficient excuse for absence at the Lord's Supper, and for neglect of the worship of God. But the promise of God abides the same, and all who

give the Lord His due, will find it fulfilled. "Them that honour Me, I will honour." "Seek ye *first* the kingdom of God, and His righteousness"—that is, give God His due, make His demands your first concern—"and all these things shall be added unto you."

And as Jehovah was the host, and His people only the guests, the whole arrangements, the time, the place, the ordering of the feasts, were all undertaken by Himself alone. Nothing was left to the people's vote. Divine legislation provided for the whole. Happy had it been for the people of God then had they been content with the Divine commandments concerning their assemblings, and added nothing to them. And happy surely will it be with Christians now, if in their church order, and their worship, they cleave to, and follow the Word of God. Had this been done, creeds and confessions, with their resulting divisions and barriers, had been unknown. And all God's saints, as in days of old, would be found of one heart and soul, guided by one Book, governed by one Head, themselves happy and peaceful, a power and a testimony for God in the midst of an evil world.



## The Seven Feasts

---

"These are the set feasts of Jehovah" (Lev. xxiii. 4, R.V.).

"A shadow of the things to come" (Col. ii. 17, R.V.).

"Blessed table, where the Lord  
Sets for us His choicest cheer:  
Angels hath no feast like this,  
Angels serve, but cannot share."

**B**EFORE proceeding to consider the various feasts, and to gather the great doctrinal and practical lessons God has designed them to teach us, I would ask you to look at this diagram (see beginning of book), on which these feasts appear tabulated in their order.

They are seven in number, or, if we include the Sabbath, eight. The Sabbath must be considered separately from the rest. It stands by itself, alike in its character and in the frequency of its observance. It was observed weekly: the rest of the feasts annually. It

could be kept at home, while all the others must be observed at "the place" which Jehovah had chosen in which to place His Name (Deut. xii. 14; xvi. 6). And you will notice, that the chapter opens with the words—"These are the feasts (or "set feasts") of Jehovah," verse 2. Then after giving commandment about the Sabbath, in verse 3 the statement—"These are the set feasts of Jehovah"—occurs again, making, as it were, a fresh beginning. And then the seven feasts are described without a fresh repetition of these words. Thus, while the Sabbath stands alone, the other seven follow in sequence, and have a certain relation to each other. Although the Sabbath is first mentioned, it is last in being fulfilled. The rest of the feasts have their fulfilment, in time, while all that the Sabbath bespeaks, can only be known in its fulness in Eternity.

The Seven Feasts may be divided into two sections of four and three.

The Passover, the Feast of Unleavened Bread, the Feast of First-fruits, and Pentecost, followed each other closely. Then there was an interval of four months, during which there was no "feast of Jehovah" and no "holy convocation" of the people at Jerusalem—a long pause, as it were, between the

feast of Pentecost and the blowing of Trumpets, during which no fresh call from Jehovah to His people was heard. This is significant and instructive. The meaning of it seems to be, that the truths foreshadowed in the first four feasts are all connected with the *present* age, and the out-calling and place of those who form the *heavenly* people of the Lord, the body of Christ, while the last three feasts foreshadow future mercies and times of blessing which are in store for Jehovah's *earthly* people, as well as his heavenly people of this present time. In other words, the first four speak *of* and *to* the Church, the body of Christ, while the latter three speak also of Jehovah's future dealings with His earthly people, Israel, the seed of Abraham, the nation of His choice, who will then be again gathered to their own land, in covenant relation with God in the latter days for earthly blessing, under Messiah their king. It will be seen that He who ordained these feasts as celebrations of His own joy in the great events to which they pointed, and invited His redeemed and chosen people to gather together and share His joys with Him, has fulfilled to the letter what has already come to pass. And this surely warrants the expectation that He will as surely in His

own due time fulfil what yet remains. For the purposes of God stand fast, and can never be disannulled by the perversities and failures of men. How a chapter like this, so full of the glorious Gospel of God, so replete with types and teachings on the foundations of the faith, all so clearly the inspiration of the eternal God, speaking of things beforehand which He has purposed should come to pass, should confirm and strengthen our faith in the sacred and infallible Word of God—the Book around, and against which, the great battle waged by infidelity and so-called “Science” rages, seeking to undo faith’s hold, and raise doubt and question as to its credibility. But the words of the Lord are pure words. They will stand to be examined with microscopic care. And the more they are thus examined in the fear of God, the stronger will the evidences appear on every page that they are what they claim to be, the *Theopneusta* (2 Tim. iii. 16), the God-breathed words of Him who cannot lie.

Three times in the year all the males of Israel were commanded to appear before the Lord their God; at the Passover, the Feast of Weeks or Pentecost, and the Feast of Tabernacles (see Exodus xxiii. 14-17) in the place where the Lord had placed His Name

(Deut. xvi. 16). With what joy and gladness the thousands of Israel, of all the tribes, gathered from all parts of the goodly land, assembled there to rejoice before Jehovah, and to give Him back His portion, out of the fulness of blessing He had given them (Deut. xvi. 17). The little cluster of Psalms cxxii.—cxxvii., called "Songs of Degrees," are believed to have been chanted by the crowds of joyful pilgrims, as they journeyed toward the city of the Great King—that Jerusalem which was "beautiful for situation, the joy of the whole earth," in the palaces of which God was known "for a refuge" (Psa. xlviii. 2, 3). While the people of the Lord were right in heart, they rejoiced in these assemblings to the full, and were glad as they said one to another, "Let us go into the house of the Lord" (Psa. cxxi. 2). But when they got away in heart from their God, they found His commandments grievous, and soon neglected them. How dim the fine gold had become, in the days of Malachi when none would open a door or kindle a fire in God's house for nought, when the blind and the lame were offered in sacrifice, and when Jehovah's worship and service had become "a weariness." The answer to this in our day is easily found. When saints are right in heart with

their God, in the dew of spiritual youth, nothing is deemed too costly or too great for Him. The heart's song then is—

“Nought that I have mine own I call,  
I hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His for ever.”

The feet are swift in running His errands, the hands are diligent doing His work; joy and gladness shine in the very countenance. And blessed it is to know that this condition may be carried with us to the journey's end. There is no necessity and no provision made for decline. The saint may be fresh and green even in old age, like the palm-tree, ever yielding fruit.

When we come to the New Testament times, we do not find the many feasts of former times continued. There is only one feast given to the church, one holy convocation of saints of the present age. That feast is the Lord's Supper. That gathering is the “ecclesia,” the assembled church. Just as the seven feasts of Jehovah pointed onward to Christ, and were foreshadowings of redemption and glory, so the Lord's Supper looks backward to the Cross, and onward to the glory. It is the memorial of Christ's death, and the pledge of His coming again.

It embraces within itself all that was typified in these seven feasts of Jehovah.

The bread and wine are the memorials of Christ's death. This is the answer to *The Passover*.

The Communion of Saints in holiness and love, gathered around that table feeding together on Christ, is the answer to *The Feast of Unleavened Bread*.

The One Body of Christ formed and indwelt by the Spirit of God; the gathered saints "builded together for an habitation of God in the Spirit" (Eph. ii. 21); the Spirit present to guide in worship and ministry, to take of the things of Christ and present them to the gathered worshippers, answers to *Pentecost*.

The feast continued "till He come" directs the eye of hope to the great and glorious future, viz., the Coming of the Lord to awaken the sleeping saints, to change the living, and to gather all together around Himself. The Judgment Seat to review and reward all faithful service for the Lord: the bright beams of Millennial glory: the glorious reign of Christ and His people over a peaceful world, anticipate the fulfilment of the *Feast of Trumpets*, the *Atonement* and the joyful *Feast of Tabernacles* for the heavenly people,

while their meaning and their message to the "blinded" earthly people are unheard and unheeded.

And thus on the first day of the week, the saints assembled around their Lord, gathered in His peerless Name to break the bread and drink the wine for a remembrance of Him, meditate upon, and pass in spirit through all these wondrous scenes which are the strength and joy of the new man. May we ever have hearts to enjoy these privileges worthily. And as one who knew them well, sang long ago, and has left for other hearts and lips, may we truly sing—

"To Calvary, Lord, in spirit now  
Our weary souls repair,  
To dwell upon Thy dying love,  
And taste its sweetness there.

. . . . .

Thy sympathies and hopes are ours,  
We long, O Lord to see  
Creation all below, above,  
Redeemed and blessed by Thee."



## The Sabbath

---

“The seventh day is the Sabbath of rest” (Lev. xxiii. 3).

“There remaineth therefore a Sabbath-rest for the people of God” (Heb. iv. 9, R.V.).

“That rest secure from ill,  
No cloud of grief ere stains,  
Unfailing praise each heart doth fill,  
And love eternal reigns.”

**T**HE Sabbath, standing as it does in the forefront of this great typical chapter, has a place and a character of its own. It was observed weekly all through the year, while the other feasts were in progress and otherwise. It had an existence long before any of them, even as far back as Gen. chap. ii., and all along it had been bringing its weekly day of rest to the weary sons of toil. The Sabbath was “a shadow of things to come” (Col. ii. 17), a sign and a pledge of that Sabbath-keeping which remains, the eternal rest of God and of His people, when

time shall be no more, and when the redeemed of all ages and dispensations shall enter into full and perfect rest as promised in the word—"There remaineth therefore a Sabbath-rest for the people of God" (Heb. iv. 9, R.V.).

In an eternity past, before the earth was formed, or the mountains brought forth (Psa. xc. 2), God—Father, Son, and Spirit—kept Sabbath. After the six days work as recorded in Gen. i., again God—Father, Son, and Spirit rested. The first paradisaical Sabbath was the rest of God—"He rested from all His work" which He had "created and made" (Gen. ii. 3). His creative work was perfect, therefore the operation of His hand ceased, and He rested. And as a memorial of His creative power, the seventh day was set apart from the other days of the week. In what manner it was distinguished and observed before the fall, we have no account. But the Creator's rest was bound up with the work of which it was the memorial. That work was marred by the entrance of sin and the fall of man, from his primal state. And when Adam fell, his kingdom lost its original perfectness. The work of creation being thus marred, the rest connected with it was broken. The Sabbath, although still continued, could

no longer be the memorial of a *present* rest of the Creator in His work. It was continued as the foreshadowing of another rest, based upon *redemption* which in mercy God would introduce, a rest not dependent upon the goodness of the creature, but upon the infinite worth and perfect work of a Redeemer. Thus it was that the Sabbath became a "shadow of Christ," pointing forward to Him who was to come, on whose Person and Work a new creation was to be framed, and a new rest found, which Satan would be unable to overthrow, or sin to mar. This was the work spoken of by the Lord Jesus, when He was accused of breaking the Sabbath. "My Father worketh hitherto, and I work" (John v. 17), said the living Lord. And ere He yielded up His spirit on Calvary, He was able to say triumphantly, "It is finished" (John xix. 30). It was to this, that Israel's Sabbaths and days of rest pointed: they were the shadows of the rest which was to be found by God and His people in redemption. The final and complete fulfilment of this Sabbath will be in the Eternal Rest, when in resurrection bodies, in new heavens and a new earth wherein dwelleth righteousness, God's will shall be perfectly done, and God Himself will be all in all. Even now, flowing from the death of Christ,

there are, and will be, pledges and foretastes of that rest. To the burdened *sinner*, the Lord Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). And all who hear and obey that call, are even now able to sing—

"I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting-place,  
And He has made me glad."

To the saint, there is a further and deeper rest, as expressed in the words that follow:—"Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls" (Matt. xi. 29). This is found in obedience to Christ as Lord, in submission to His will, in bowing under His yoke. This also is a present blessing.

To the servant wearied *in*, but not *of* His Master's work, how sweetly come the words—"Come ye yourselves apart, and *rest* awhile:" and there, alone in the presence of His Master and Lord, far from the bustle and the toil, he finds rest and refreshing, and comes forth freshly-girded for his toil.

And to those who have left us and are "with Christ" (Phil. i. 23), there has come a further instalment of the promised rest. Their conflicts are over, their days of toil are ended,

and they rest "at home with their Lord" in paradise (see 2 Cor. v. 8; Luke xxiii. 43).

The millennium will be a further stage of this God-given rest. During the thousand years of Messiah's reign, Satan will be bound, and the groan of creation will cease. The prophetic word will then be fulfilled—"The whole earth is at rest, and is quiet: they break forth into singing" (Isa. xiv. 7). The noise of war, the clash of arms, the cry of the oppressed, the wail of sorrow will cease, and under the peaceful beams of the Sun of Righteousness, the benign rule of the Prince of Peace, the wearied earth will keep its Sabbath. But this, blessed as it is, is not the *final* rest. Sin will lurk beneath. Satan although bound, will not be destroyed. There will be a last great outburst of man's sin and Satan's rage (Rev. xx. 7), which judgment from heaven will quell and end. Then will come the eternal rest, that unending Sabbath-keeping of God and His people, the Rest of Eternity.

## The Passover

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"Then shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt" (Deut. xvi. 6).

"Christ our Passover is sacrificed for us. Therefore let us keep the feast" (1 Cor. v. 7-8).

"No bone of Thee was broken  
Thou spotless Paschal Lamb!  
Of life and peace a token,  
To us who know Thy Name:  
The Head for all the members,  
The curse, the vengeance bore,  
And God, our God, remembers  
His people's sins no more."

**T**HE Passover was the first of Jehovah's set feasts. It was observed on the fourteenth day of the first month—the month of Abib (Deut. xvi. 1). It was the great memorial of redemption and deliverance from Egypt, observed from year to year. Of its typical meaning, we are left in no doubt, for the Spirit's inspired commentary is—"Christ our Passover is sacrificed for us" (1 Cor. v. 7).

The paschal Lamb was a type of Christ. Each time it was sacrificed, it pointed onward to Him who was to come, the Lamb of God, through whose atoning death, sin was to be put away, and believing sinners brought nigh to God.

When the Passover was first given to Israel, the Israelites were slaves to Pharaoh the Egyptian king, and idolators serving Egypt's gods. They were thus amenable to the righteous judgment of God. But in mercy that stroke was averted, and they were "passed over." The Divine assurance was given, "When I see the *blood* I will pass over you" (Exod. xii. 13). That blood, was the blood of the slain lamb. The stroke had fallen on a spotless victim. The lamb died that they might live. The blood appropriated: sprinkled with hyssop on the lintel and side-posts of the door, secured immunity from death. The word of Jehovah gave them assurance of safety.\* The blood of the lamb was thus the foundation of their new relation to Jehovah, as His people. Redemption by the blood of the lamb was their meritorious title to all the privileges and blessings which they afterwards received and enjoyed as the people of God. The blood was the foundation of

\* Appendix A.

everything. The day on which it was shed and sprinkled marked the beginning of their history as Jehovah's redeemed people. It was their birthday as a new and separate nation; their days and months were counted, the entire calendar of their sacred year was made up anew, from that day (Exod. xii. 1). This shews how Redemption and Regeneration are linked together in the thoughts of God. To trust Christ's blood is to be "born again." The six months of the year which had already run their course, were, as it were, blotted out, and a fresh start was made. Dispensationally, this may point to the period of man's probation, from Adam's fall to the death of Christ. Individually, it shews that at regeneration, the believer ceases to be reckoned longer as a child of Adam, a fallen sinner. He stands in Christ a new creation, he begins to live in newness of life. Old things are passed away: yea, his former self is crucified and buried, and now bought *for* God and born *of* God, he goes forth to live *for* God, no longer to serve sin, the world and Satan. Collectively, the Church as the body of Christ, and as a habitation of God "in the Spirit," came into existence after the Cross (Acts ii.).

Apart from the death of Christ, and faith in Him who died, apart from the Person and



work of Christ, there can be no real Christianity on earth, and no title to heaven hereafter. Redemption by blood, is the foundation of everything. The cross is the starting-point for the throne. The blood of the Lamb is the only title to the glory of God. And hence Jehovah commanded that the great redemption feast should be kept from year to year (Exodus xiii. 10) throughout their generations. Immediately, they had crossed the threshold of their New Year, they were to celebrate the paschal feast. And this was to be continued even after they had reached the land of promise, and had been settled in their inheritance beyond Jordan. The memorial feast was still to be kept (see Josh. v. and Deut. xvi.), and when generations to come should ask its meaning, they were to tell the story of their redemption (Exod. xii. 24-27).

There are many precious details concerning the passover, over which our hearts delight to muse, which we need not now do more than mention. They have been fully dealt with elsewhere.\* The choice of the lamb, its keeping up from the tenth to the fourteenth day, the manner and time of its death, and the use made of its blood, have their Anti-types in the Person and work of Christ.

\* See "Egypt to Canaan" by same Author; 1/- post free.

It is worthy of our notice, that the aspect of the passover presented in this chapter, is not the same as we have in Exodus, chapter xii. There, the blood was sprinkled, and the flesh of the lamb roast with fire and eaten amid surrounding judgments. The cry of anguish was heard on every hand: it was the time of Divine judgment. They fed on the roasted lamb with girded loins, and shod feet, ready to depart. The passover was connected with their *salvation* and *separation* to God. But here it is "a feast of Jehovah," to be kept in the peace and rest of their Canaan inheritance, at the place where Jehovah chose to place His Name, while sweet savour offerings ascended from Jehovah's altar to His throne. It was Jehovah's feast, an expression of His own peculiar joy in the great event of which it was a shadow, and His redeemed people were gathered around Him to share that joy in His presence. What a wonderful thought is this! Jehovah keeping a feast in anticipation of the death of Christ! This passes our finite thought: we cannot comprehend it. What that death in all its fulness was to Him, no saint or angel can ever know. There were communications between Golgotha and the highest heaven, unknown and unknowable to man. That dying Sufferer was

Jehovah's only Son. That obedient, submissive Victim was the Lamb of God. That melted, tender heart, was the only heart on earth that ever and always beat true to God. Even in the hour of His darkest, deepest woe, He trusted in His God. "He became obedient unto death, even the death of the Cross," and that in a world where disobedience to God had reigned supreme. That perfect obedience unto death; that complete surrender; that unswerving devotion, was a "sweet savour" unto God. The Cross was a feast to Jehovah. It gave Him back more than sin had robbed Him of. Yes, blessed be God, there was that in the death of God's perfect, spotless Lamb which satisfied all His desires, and brought eternal salvation to all His people.

The Lord Jesus honoured the day of the passover by His death. He fulfilled the type in every detail. The lamb was killed in the evening (literally between the two evenings, *Exod. xii. 6*, margin), at the going down of the sun (*Deut. xvi. 6*), as the one day was merging into the other—for the Jewish day is reckoned from sunset to sunset. Our blessed Lord observed the passover with His disciples in the early hours of the fourteenth day, after sunset; it was night when Judas left the room. The remainder of that night was spent in

Gethsemane. "Very early" in the morning He was brought before the Council, hurried from Caiaphas to Pilate, thence to Golgotha. Darkness covered the land from the sixth till the ninth hour, and at the ninth hour—three o'clock in the afternoon—still on the fourteenth day, the Lamb of God died.

And thus the Scripture was fulfilled and the great work accomplished which was to form the basis of all God's dealings with man in grace and in judgment. The heavens above will be filled with ransomed worshippers, each of whom will own his only title there to the blood of the Lamb, and own it in grateful song. Multitudes of the lost in hell who have heard of, but despised the ransom provided, will be made to own and feel that the greatest of all their sins, the fullest measure of their guilt on earth was, that they rejected the Son of God, and despised His atoning blood.

## The Feast of Unleavened Bread

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“Seven days shalt thou eat unleavened bread therewith, even the bread of affliction” (Deut. xvi. 3).

“Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (I Cor. v. 8, R.V.)

“Then within His home He led me,  
Brought me where the feast is spread,  
Made me eat with Him my Father,  
I, who begged for bondsman’s bread.

Not a suppliant as His gateway,  
But a son within His home—  
To the love, the joy, the singing,  
To the glory, I am come.”

THE feast of unleavened bread began on the day after the Passover, and continued for seven days—a perfect period of time. The lamb was slain on the fourteenth day, at sunset; the feast of unleavened bread began immediately after the fifteenth day commenced, which was just after sunset, so that there would be no lapse or loss of time

and no interval between the death of the lamb, the sprinkling of the blood, and the keeping of the feast. And thus it was when the feast was first kept in the land of Egypt. The lamb was slain in the evening, the judgment fell at midnight, and the redeemed of the Lord were out of Egypt in the morning. The killing of the lamb was a single act, and the Passover was reckoned as a one-day feast, as was also the Feast of First-fruits, Pentecost, and the Atonement. These one-day feasts all point to certain great acts of Jehovah's hand, certain definite transactions of His, perfect and complete in themselves, whereas those feasts which were of seven and eight-day continuance, point to the outcome of these acts, and their results in blessing to the people of God. Thus, while the Passover is the type of Christ's death Godward, the seven-day feast of unleavened bread, points to the whole course and character of the believer's life on earth, from the day of his conversion onward. It speaks of communion with God based upon redemption, in holiness and truth. The blood of Christ is the foundation of all true fellowship with God: the Person of Christ,—feeding on the Lamb slain—the only means whereby such fellowship may be maintained; and holiness

—the putting away of leaven—the condition necessary for its enjoyment. We have the Holy Spirit's own exposition of this type fully given in I Cor. v. 7-8, R.V.—“Christ our passover is sacrificed for us: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” \*

The blood on the door-posts and lintel was the foundation of all; not only of security, but of peace. There could have been no peaceful feeding on the lamb, no assurance of safety apart from it. No more can there be true communion with God, until there is knowledge of salvation and settled peace with God. This made secure, then the lamb roast with fire, was placed on the table, and around it the redeemed of the Lord gathered to keep the feast. What a feast for the ransomed soul, is the Person of Christ! The Lamb of God sacrificed! The Holy One of God slain for sinners! To feed on Him is strength. Girded loins, shod feet, and staff in hand, all speak of pilgrimage. They stood in Egypt, but they were not of it. They were ready to go at the signal from heaven. So the saints of God are but pilgrims here.

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## 44 THE FEAST OF UNLEAVENED BREAD

The world is not their home. The Cross has detached them from it, cut all the links that bound them to it, and left them strangers here. As one has sweetly sung—

“The cords that bound my heart to earth  
Were loosed by Jesus’ hand;  
Before His Cross I found myself  
A stranger in the land.”

The keeping of the feast in Egypt, in the wilderness, and in Canaan, in the place where the Lord had placed His Name, was always to be of the same character throughout. The people’s surroundings were different, but the feast remained the same. Redemption as the basis of communion is unchangeable. Whether as “strangers” in the world ready to depart, as in Exodus xii. 11, or “pilgrims” in the wilderness passing onward, as in Num. ix. 3, or “possessors” of the land of promise, as in Josh. v. 10, the feast was just the same. Thus we learn that the saint’s communion is based on redemption, sustained by feeding on Christ, and maintained in holiness and separation from evil. These are principles of eternal value, unchangeable as the character of God.

The feast was to be kept with “unleavened bread,” and no leaven, or leavened bread was to be seen in their habitations. It is worthy



of notice, how strict and how searching were the commandments of Jehovah concerning leaven and its use. 1.—No leavened bread was to be eaten. 2.—No leaven was to be seen. 3.—No leaven was to be allowed in their houses (Exod. xiii. 7). The most diligent search would require to be made in cup-board and kneading-trough, to make sure that no atom of the corrupt thing was there, else "a little leaven" left and allowed, would soon leaven "the whole lump."

Leaven is the figure of evil; only evil, always evil, and of such evil as permeates and carries corruption with it wherever it works. There must be none of this allowed where communion with God is sought. Sin in the nature there always will be, but sin in practice, sin as it appears in its workings, there must not be, else communion with a holy God is impossible. "Put off the old man": "Lay aside all malice": "Put away lying," are words that shew what God means by the putting away of leaven, by those who would commune with God. "Old leaven" may refer to old habits, old sins, and old associations, indulged and loved before conversion. These, especially in moments of unwatchfulness, are apt to assert their power, and seek to lead the believer into captivity. Well, it is, though

humbling to remember, that the roots of every sin man was ever guilty of, remain in the flesh, and but for the restraining grace of God, and the indwelling Spirit, would yield their fruit. But if this be what is meant by "old leaven," what then can "new leaven" be? May it not remind us that there are other forms of evil to which believers are subject, which, if they become unwatchful and neglectful of self-judgment, may mar their communion with God, as really as the grosser sins of their unregenerate days, if indulged, would surely do. Envy, jealousy, pride, boasting, conceit in spiritual things, a sectarian spirit, a desire to be uppermost, and a host of kindred sins, to which the unconverted are not exposed, Satan often uses in the circle of the fellowship of saints, for evil and corruption, in a way that he cannot use them in the world. These and all that leads up to them, must be judged and put away in the saint, and in the assembly of saints, if communion with God is to be maintained. Unleavened bread was to be eaten seven days. "The unleavened bread of sincerity and truth" is the Spirit's answer to this part of the type. Here we have the positive side of the truth. The putting away of leaven, is the negative side: eating "unleavened bread" is the positive side, and it is well to

remember and have place for both. One-sided truth—either one or the other—is dangerous, and when pressed beyond its measure is disastrous. In the balance of truth, all sides duly proportioned, is our safety. What is “sincerity”? A “sincere” man is usually taken to mean an earnest, well-meaning person, who does what he believes to be right, however far wrong his judgment may be. The word in Phil. i. 10 means—“Pure when viewed in the sunlight.” Just as you would take a drop of water and hold it on your finger between you and the sun. It is all clear: there is no impurity in it. “Sincerity” implies that there has been a holding of ourselves and our ways up to the light of God, a continual judging of all our motives, ways, and works in God’s sunlight. No doubt this will often shew what is not “pure in the sunlight,” and cause us to bow our heart in confession, and our heads in shame before Him. Yet this is His way, and it is the way of holiness and health to our souls. It gives relish to the feast. Never does the soul so enjoy Christ as when self-judged. Being in “the sunlight” before God, leads always to the Cross and the Person of Christ. “The bread of affliction” (Deut. xvi. 3), forms part of the feast all the way through. “And *truth*.”

This too forms part of the feast. The truth of God, His whole counsel, must have its place ; no part kept back, no part neglected, nothing exalted out of measure. Thus, "the communion of saints"—a subject much spoken of but little known—first with their God, and next with their brethren, will be sustained and continued through the "seven days" of earthly life, right on to that hour, when the resurrection morn shall break, and those on earth who wake and watch, together with all who sleep, will be introduced to the unbroken communion of the feast above, where the Lamb in the midst of the throne surrounded by hosts, who proclaim Him "Holy" and "Worthy," shall be still and ever the object of their worship and the subject of their praise.

## The Feast of First-Fruits

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"The first of the *first-fruits* of thy land thou shalt bring into the house of the Lord thy God" (Exod. xxiii. 19).

"Now is Christ risen from the dead, and become the *first-fruits* of them that slept" (I Cor. xv. 20).

"First-fruits of the resurrection,  
He is risen from the tomb,  
Now I stand in new creation,  
Free, because beyond my doom."

CLOSELY connected with the Passover, and while the feast of unleavened bread was in progress, the third of Jehovah's Feasts took place. This was the Feast of First-fruits. The land of Canaan was the proper scene of its celebration. Israel had observed the passover, and the feast of unleavened bread, during the years of their pilgrimage in the wilderness (see Numb. ix. 2, 3), but before they could cele-

brate the Feast of First-fruits—or indeed any of the feasts that followed it—it was needful that they should be possessors of the Land of Promise.

Their calling and destiny was not the wilderness, but the land. They had indeed to pass through the wilderness, and learn its lessons (Deut. viii. 3), but it was not to be their dwelling-place. The purpose of Jehovah, who had brought them out of Egypt by His out-stretched arm of might, was to bring them into the goodly land flowing with milk and honey, “a land of wheat and barley, and vines, and fig-trees, and pomegranates” (Deut. viii. 7-9), where they should lack nothing. Possessors of that land of fulness, this new ordinance of the sheaf of first-fruits was to have their care. In the midst of prosperity, the claims of Jehovah were to be first remembered. “Ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God.” That offering was a sheaf reaped from the waving fields of ripened harvest, and carried to the priest, to be waved before the Lord to be accepted for them, followed by burnt-offering, meat-offering, and drink-offering—notably, no sin-offering. The time when this

was to be done was, "the day after the Sabbath."

After the wilderness had been trodden, Jordan crossed, and Israel settled in the land of promise, they offered the sheaf of first-fruits, and reaped their harvests year after year. But they understood not the meaning of the ordinance. It was no more understood than was the killing of the paschal lamb, although both were foreshadowings of Christ. Another Lamb, another First-fruits, and other harvests, were in the mind of God. And when the full time had come for the great Antitype of these to be made known among men, they ought to have discerned and received Him with joy. But sin and unbelief had sealed their eyes. They saw no beauty in the Lamb of God when He was presented to them; they led Him forth to the slaughter. Neither did they own and receive Him after He had as the First-fruits, risen from the dead, but forged a lie in face of His empty grave, and sought to stifle the voices of His servants, who preached His resurrection from among the dead. For this cause, Israel's harvests of blessing lie still unreaped, and the great Husbandman has gone forth to other fields, which—like as Samaria was in the days of the Lord's earthly ministry—are "white unto harvest" (John iv. 35).

There can be no doubt that the sheaf of first-fruits reaped from the harvest field, on the morrow after the Sabbath, and waved before Jehovah in His temple for acceptance—the pledge to Israel of many sheaves to follow—was a type and foreshadowing of *Christ risen from the dead*. The very name of that sheaf, is the name given to Him as the One risen from among the dead—"Christ the First-fruits." And then, as if to shew the close connection of that sheaf with the harvest to follow, the Spirit adds—"Afterwards, they that are Christ's at His coming" (1 Cor. xv. 23). The Lord Jesus honoured the day of the killing of the paschal lamb, by presenting Himself to God in death, "a Lamb without blemish and without spot." He honoured the day of the waving of the sheaf of first-fruits, by presenting Himself to God as the First-born from among the dead. Israel's priest no doubt waved the sheaf in empty form, before a rent veil in the temple at Jerusalem, but outside the city's gates, God had reaped the Great Wave-sheaf from Joseph's tomb early that same morning. The Substance had come, and the shadow passed away. "When the Sabbath was past" (Mark xvi. 1), and the Marys had gone out "very early in the morning" to the tomb, they found it empty. The



Lord had risen. The first great Sheaf had been reaped of that harvest, which God has since been gathering into the garners of heaven, all to be accepted in, and associated with their great Representative, the "First-born" from among the dead.

And here we might pause for a moment, and refresh our spirits, by a brief survey of this great gospel fact, the resurrection of Jesus Christ, and what it involves to Him, and to us. Even now the saints are "quickened together with Christ" (Eph. ii. 6), they share His life, they are risen with Him (Col. iii. 3). In incarnation, He was the *only-begotten* Son of God (John i. 16; iii. 16), and as such He stood alone. It has been erroneously taught, that in becoming man, He linked Himself with our race, and thus raised men *as men* to a higher level.\* But the Scriptures say not so. They clearly and definitely teach, that only by redemption and regeneration are sinners brought from death to life, and from Satan to God. This is the only way of vital union with Christ.

As "the corn of wheat" He stood alone, the only begotten of the Father; but, having died, He arose, no longer alone, but as "the First-born from the dead" (Col. i. 18), "the

\* Appendix C.

First-born among many brethren" (Rom. viii. 29). This new relation was first made known to Mary on the resurrection morning, in the ever-memorable words of the risen Christ in the garden—"I ascend to My Father and *your* Father, to my God and *your* God." And just as the acceptance of the sheaf of first-fruits presented before Jehovah was for the whole of Israel's harvest, so the acceptance and welcome to heaven given to Christ as the Representative of all His people, is the seal and the pledge of their welcome there. Yea, even now they stand in His acceptance; they are "accepted in the Beloved." The Father's love to Him is the measure of the Father's love to them (John xvii. 27). They are as near and dear to God as Christ is. Wonderful truth. Well may we sing—

"So dear, so very dear to God,  
More dear I cannot be;  
The love wherewith He loves the Son,  
Such is His love to me."

Such is the present sphere of blessing to which the resurrection of Christ introduces His people. And what about the future? Let us see. Resurrection of the dead (Heb. vi. 2), is one of the great foundation truths of Scripture. It was denied by the Sadducees (Matt. xxii. 23), as it is now by modern Ration-

alists and "Higher Critics."\* It was generally accepted among the Jews that there would be a "resurrection of the dead" (Acts xxiii. 6). Martha of Bethany's words to the Lord concerning her brother Lazarus, aptly express the Jewish faith on the subject—"I know that he shall rise again in the resurrection at the last day" (John xii. 25). This was all the light that had then been given, but the Lord's answer in verse 26, tells of something brighter and better. Once and again he had hinted to His disciples that there would be a resurrection *from* (literally "from among the dead," Mark ix. 9, 10—see Newberry, Rotherham, etc.), but they did not grasp the meaning of His words. "Resurrection of the dead" is true of all; for all who have died, whether saved or lost, shall rise, though not at the same time, or for the same destiny. There will be a "resurrection of life" and a "resurrection of judgment" (John v. 29), a "resurrection of the just and the unjust" (Acts xxiv. 15). The resurrection of the Lord Jesus was "from among the dead," and this is the word that is always used to describe the resurrection of His people. It will be an "out-resurrection" (Phil. iii. 11, Newberry); a resurrection "from among dead ones." When the Lord shall descend

\* Appendix D.

from heaven with a shout—"the dead in Christ shall rise first" (1 Thess. iv. 16). But the unconverted dead around them, will not stir on that fair morn. When the great First-fruit Sheaf was reaped, we read that "many bodies of the saints" that had fallen asleep were raised, and *after* His resurrection appeared (Matthew. xxvii. 53)—a pledge of the greater harvest still to come—but not one sinner's tomb was stirred, not one of the unregenerate arose. So shall it be at the first resurrection. "The rest of the dead" live not again, until the thousand years of millennial blessedness have passed (Rev. xx. 5), and then they are raised for judgment (Rev. xx. 12). How vast the difference both in time and character is their resurrection from that of Christ and His saints!

The sweet-savour sacrifices which were offered on the same day as the sheaf was waved, may point to the ground of our association with, and acceptance in, the Risen Christ. He ascended to heaven in the excellency of His own peerless Person, but *our* title to be there with Him—now by faith, and soon in bodily presence—is found in the worth of the One Great Sacrifice offered *for us*. Even when we stand in resurrection bodies amid the glories of heaven, our song

shall then as now be of the Lamb who was slain for us.

“I stand upon His merit,  
I know no other stand;  
Not e’en where glory dwelleth—  
In Immanuel’s land.”

## Pentecost; or, the Feast of Weeks

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"Thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God" (Deut. xvi. 10).

"When the day of Pentecost was being fulfilled, they were all together in one place" (Acts ii. 1, R.V.).

"Ye are all one in Christ Jesus" (Gal. iii. 29).

"O teach us, Lord, to know and own  
This wondrous mystery;  
That Thou with us art truly one,  
And we are one with Thee."

**F**IFTY days after the wave-sheaf had been reaped and presented, the redeemed people were again gathered to the place where Jehovah had placed His Name. This was to celebrate the Feast of Weeks, or Pentecost. The former of these names is derived from the fact, that the celebration of this feast was seven weeks, or a week of weeks after the First-fruits. The latter name, "Pentecost," describes the same period by

days, the Greek word "*pentecoste*" meaning—the fiftieth. The services of the Feast of Weeks consisted in a new meat-offering being offered before the Lord. This meat-offering was to be two loaves of fine flour,—fruit of the new harvest which had just been gathered in—baked "with leaven," then waved by the priest, accompanied by sweet savour and sin offerings. There is a striking similarity, and a close connection between this feast and the First-fruits. They are introduced in verse 9 by the usual introductory words—"And the Lord spake unto Moses, saying," and these words do not again occur till verse 23, where the Feast of Trumpets is introduced. Thus, as the Passover, and the Feast of Unleavened Bread are associated together, so are the Feast of First-fruits and Pentecost.

We have already seen that the answer to the Passover has been found in the death of Christ, and that the First-fruits has had its fulfilment in His resurrection from among the dead. We have now to inquire whether there has been a fulfilment of Pentecost, and if so, what that fulfilment is. The antitype of this feast is found in the descent of the Holy Spirit, and the formation of the saints unto "one new man," composed of believing Jews and Gen-

tiles. Just as our Lord honoured the day of the Passover by His death, and as God the Father honoured the day of the First-fruits by raising up Christ from among the dead as the First-fruits of a glorious harvest, so the Holy Spirit honoured the feast of Pentecost by His descent upon the waiting and expectant disciples, who, when that day was "being fulfilled" (Acts ii. 1, R.V.), were found gathered together waiting for the promised Comforter. On these waiting souls the Spirit descended, uniting them into one body (I Cor. xii. 13), filling each one, and filling the whole house in which they were assembled. This was the inauguration of a new work of God's grace among the sons of men, such as had not been seen in ages that had gone before. What are the special characteristics of this work? Let us turn to our type, and examining its various parts in the light of New Testament Scripture we shall see.

The First-fruits pointed to the Risen Christ accepted for His people within the heavens. The loaves of Pentecost are also called "first-fruits unto the Lord" (v. 17). This identifies them with the wave-sheaf. It was the precursor of the harvest. The loaves were made of flour, from the same crop as that sheaf. They were of the same grain, reaped from the



same field, only the wave-sheaf was in all things pre-eminent. So it is with Christ and His believing people. He is "the First-fruits" (II Cor. xv. 20). And of the saints it is written—"Of His own will begat He us with the Word of Truth, that we should be a kind of first-fruits of His creatures" (James i. 18). He is the "First-born," they are "His brethren" (Rom. viii. 29); all of one (Heb. ii. 2); "the Church of the first-born" (Heb. xii. 23). Glorious truth! Let it be received into the heart in all its unction and blessing. What a power it brings with it to the soul! What a horizon it opens to the spiritual vision! One with Christ! Standing before God in Christ, accepted, complete, filled full. No more in fallen Adam of the earth; but in the Second Man, the last Adam, Christ risen and ascended to Heaven. This is the place of every believer; God has given it to all His people. How few believe it, and how little do any of us enjoy it! Yet here it is, given us by our God to be apprehended, received, and enjoyed from day to day. How is this to be? By the indwelling Spirit, given to each believer. He is a witness of the exaltation of Christ (Heb. x. 15; Acts ii. 32-34). "The *first-fruits* of the Spirit" (Rom. vii. 23), given to all believers, is the seal of their oneness with Christ (Eph. i. 13), the

earnest and pledge of their resurrection, and association with Him in glory, and the power for enjoyment of this great truth. Apart from Christ's glorification at God's right hand, the Spirit would not have come down to indwell believers (John viii. 39). His presence in, and with them, is the witness that Christ is accepted at the right hand of God (John xv. 26). The presence of the Holy Spirit on earth, and the union of believers with the Risen Christ at God's right hand by the Spirit, are the two great characteristics of this present age.

The two loaves point to the fact that God is gathering out from Jew and Gentile, a people for Himself. Before Pentecost, these two peoples were divided by a "middle wall." The Jews were the chosen seed. To them pertained "the adoption, and the glory, and the covenants" (Rom. ix. 2). "Unto them were committed the oracles of God" (Rom. iii. 2); whereas the Gentiles were aliens and strangers, afar off, and without God (Eph. ii. 12). Both had shewn themselves against Christ, and in that memorable prayer offered to God, when opposition to God's grace had been shewn in Jerusalem, these words were uttered—"Against thy holy Servant Jesus, Whom Thou didst anoint, both Herod and Pontius Pilate, with the *Gentiles*, and the *peoples of Israel* were

gathered together" (Acts iv. 27, R.V.). God had concluded there was "no difference" (Rom. iii. 21). The Cross had manifested their common guilt, and hatred of Christ. It had also broken down the middle wall of partition that divided them. Now, by the descent of the Holy Spirit, the twain—that is, believing Jews and believing Gentiles—were formed into "one new man" (Eph. ii. 15). The Cross reconciled *both* in one body to God, and in one Spirit *both* have access to the Father (Eph. ii. 16-18, R.V.). This great work was inaugurated by the descent of the Spirit on the day of Pentecost, and here is beautifully set forth in type, by the two wave-offerings being presented together as one before the Lord. This was the mystery "hid in God," which had not been made known in former ages—"that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus" (Eph. iii. 6, R.V.), and that it is written, "in one Spirit were we all baptised into the body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (I Cor. xii. 13, R.V.). This is the unique and privileged place given to the saints of this age, to all saints of every clime, from Pentecost till the advent of the Lord to the air, to call His people away from earth to

heaven. It is the special calling and portion of the church, the body of Christ, in contrast to all which had gone before, and that will follow after. It might be summed up thus—Union with Christ the Head in heaven, and with all His saints by the Holy Spirit. Truly, “this is the Lord’s doing, and it is marvellous in our eyes.” And let it be remembered, that being the workmanship of God, the Church thus formed, is indissolubly and eternally one. Men can neither mar nor mutilate it. Its unity is Divinely created and Divinely sustained, so that against it, the gates of hell shall never prevail. Such is the Church viewed in its heavenly and Divine relationship to Christ, begun at Pentecost by the descent of the Spirit, now being gathered and fashioned by the Lord, and which, when completed, will be raised, and presented in all the perfectness of Christ to God.

The two wave-loaves point also to the Church in another aspect, namely: that which is earthly and visible, as it first appeared on that same Pentecost-day and the days that followed. On that day, there was brought into existence, a united company of believers, of one heart and soul, found together, and manifesting before men their common interest in Christ, and in each other—a heavenly people in mortal flesh

on earth, indwelt by the heaven-sent Spirit, manifesting His fruits, and standing forth in His power before the eyes of men. It was to this company that the name of "the Church" (Acts v. 2: viii. 1) was first given. It was chiefly, or wholly composed of believing Jews at first, but in process of time the Gospel reached unto the Gentiles through Peter's lips—who had been chosen as the instrument to open the door of faith to the Jews first, and afterwards to the Gentiles (see Matt. xvi. 19; Acts ii. 14, with xv. 7)—brought others into this "one flock" (John x. 18), and thus believing Gentiles became manifestly associated with believing Jews, and together formed the "Churches of God in Jesus Christ" (I Thess. ii. 14) wherever found. This, although at first slowly owned by believing Jews, and even by Peter himself (Acts x. 28; xi. 3-18) was the earthly answer to the heavenly pattern, and was afterwards more fully made known *to* and *by* the apostle Paul, "the wise master-builder" (I Cor. iii. 10), to whom, by revelation, the full pattern of the Church's constitution, fellowship, ordinances, ministry, and rule was committed, and who, in his epistles, has passed the same on to us, and to all saints of this age (see I Cor. xi.-xiv.; I Tim. iii. 1-16). This divine legislation for the Church, as given in

the Word, continues through the entire age, and God has neither repealed nor added to it since it was given. Happy had it been for saints, had they received and acted on it, apart from the traditions and commandments of men.

The two wave-loaves were baked "with leaven." Leaven is everywhere and always the type of corruption. There was no leaven in the meat-offering (Lev. ii. 11), because that offering is a type of the perfect manhood and character of Christ. He was intrinsically holy in His character and ways. Not so with His people. Even after conversion, and with the Spirit indwelling, the believer is not personally free from corruption. The flesh still dwells within him: the presence of the Spirit does not expel or alter it, although by grace its power is no longer dominant. It is restrained, but not eradicated, hence the believer is not sinless. He is not as was Jesus Christ his Lord, fit to be placed on the altar for Divine acceptance, for atoning and meritorious sacrifice. Hence we read that WITH, or over the wave-loaves, sin-offering and sweet-savour offerings were presented for their acceptance. The two loaves were thus presented to Jehovah, with leaven *in* them, but under the shelter and covered with the pre-

ciousness of these offerings. And thus it is, that believers individually, and the Church collectively, stand as a new meat-offering before God, accepted in all the value of Christ's peerless Person, and atoning work. The moment that either individual Christians, or God's Churches on earth, suppose that personal devotion or service, or that any measure of obedience to the truth, give title before God, or that gifts and graces eradicate the corruption that dwells within, they will find out sooner or later that they have been the subject's of Satan's deception. The Church in its early beauty and freshness had within its bosom the leaven, and soon in varied aspects, it began to manifest itself, both in doctrine and practice. It was found in the Church at Jerusalem (Acts v. 1; xv. 1), the Churches at Galatia (Gal. v. 9), and the Church of God at Corinth (I Cor. v. 6, 7). And in these last days when new and unheard of departures from the faith are continually being multiplied, when doctrines of demons pour forth on every hand, and when evil men and seducers wax worse and worse, the appearance of leaven in its various forms, need not alarm, although it should always humble the saints of God, and send them to seek anew the repose of their souls individually, and the only foundation on

which they stand, collectively as God's Church, sanctified in Christ Jesus (I Cor. i. 3), to be the Spirit's holy temple (I Cor. iii. 17) in the peerless Person, and ever-precious Work of Christ.

“His precious blood is all my plea,  
My only title there ;  
Himself my costly offering,  
Unblemished pure and rare.”



## The Present Interval

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"God did visit the Gentiles to take out of them a people for His Name" (Acts xv. 15).

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. xi. 25).

"His chosen Bride, ordained with Him,  
To reign o'er all the earth;  
Must first be formed, ere Israel know  
Her Saviour's matchless worth."

A LONG period of full four months intervened between the Feast of Weeks and the Feast of Trumpets, during which the harvest and the vintage were gathered in. There was no holy convocation of the people during these busy months. No fresh subject of interest was introduced to occupy their thoughts, save the reaping of the fruits of that goodly land on which Jehovah's eye and heart were ever resting. The answer to this is found in the work of

God throughout this present age. Since the day of Pentecost, on which the Spirit of God descended, and the gathering out of a people from all nations to form the Church, the body of Christ began, there has no new operation of God's hand been put forth among men. The work of proclaiming the Gospel among, and the discipling men of all nations (Matt. xxviii. 19), has been going on ever since. The dispensation then inaugurated, continues still, and that mystic body, of which all the members were written in God's book (Psa. cxxxix. 16) before the foundation of the world (Eph. i. 4), is still in continuance being fashioned, under the hand of the Spirit. And this work will continue until the advent of the Son of God from heaven. The dispensation that now runs its course, began at the descent of the Spirit, and will end at the descent of the Son, and the ascent of the saints to heaven. This simple fact remembered, will keep the saints of God from being led into bye-paths of error, as to present fulfilments of prophecy regarding the earthly people, and the application of Scriptures to the events of the present period, which can only have their fulfilment in a coming age, after the call of the Church is complete.\*

\* Appendix E.

As regards Israel, they are at present broken off, "until the fulness of the Gentiles" has been gathered in (Rom. xi. 25). No prophecy concerning their full restoration and future glory, can possibly be fulfilled while the present dispensation runs its course, but after the call and ingathering of the church has been completed, God will turn His heart and hand to His earthly people. And then "times and seasons" (Acts i. 7) and the threads of God's promise and prophecy towards His earthly people, will be taken up again just where they were broken off. Then prophetic dates will again resume their course. During the present age, believing Jews are incorporated in the church, the body of Christ, but they are as few in number as the "gleanings of the corners of the harvest-field" (v. 22), a feeble "remnant according to the election of grace" (Rom. xi. 5). When the Lord puts forth His hand to recover and re-gather His earthly people as a nation, it will be by other agencies than the gospel as now preached among the nations, and with more wide-spread results.

There is no indication here, or elsewhere in Scripture, that the present dispensation will run its course until the end of time, or that the world will be converted by the Gospel as now proclaimed among the sons of men.

The Lord will accomplish His purpose in the gathering of His earthly people and the subjugation of the world to its rightful King by other means. What these are, the remaining feasts of this prophetic chapter will show.

And here, it may be well to notice, that the remaining feasts—which all took place in the seventh month, and followed each other in quick succession, have a double meaning. They have a heavenly and an earthly fulfilment, that is, their antitypes and answers will be found in events yet to take place in the heavens and in the earth as recorded in the Word. In days to come, the operations of the Divine hand toward those who share the heavenly calling and belong to heaven, and likewise toward His earthly people, who in days to come will again be in covenant relationship with Jehovah, will proceed simultaneously. The heavens and the earth will not then, as now, be sundered by sin, but united in one, for “in that day there shall be one Lord and His Name one” (Zech. xiv. 9), and unto Him shall the gathering of the people be. The same glorified Lord will be the Head of the Church, the King of Israel and the Lord of Creation. He will be honoured by all in the heavens above, and in the earth beneath, and men of every nation, people,

and tongue, will unite to own Jesus of Nazareth "Lord of all."

"To Thee the world her treasure brings,  
To Thee the mighty bow;  
To Thee the Church exulting springs,  
Her Sovereign-Saviour Thou."

## The Feast of Trumpets

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"The *trumpet* shall sound; and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52).

"He shall send His angels with a great sound of a *trumpet*, and they shall gather together His elect" (Matt. xxiv. 31).

"Hark to the trump! behold it breaks  
The sleep of ages now,  
And lo! the light of glory shines  
On many an aching brow."

. . . . .

"The scattered sons of Israel's race,  
That Trumpet's sound shall bring  
Back to their land: to know and own  
Messiah as their King."

THE Feast of Trumpets, which was observed on the first day of the seventh month, begins the second series of "Jehovah's set feasts," and it was quickly followed by the Day of Atonement, and the Feast of Tabernacles. As has been already indicated, these remaining feasts all point forward to great events of the future, which God will yet

bring to pass, both for His heavenly and His earthly people, for in the days that are to come, He will glorify and exalt His Christ in the heavens above, and in the earth beneath, and gather together in one under Him, things celestial and things terrestrial (Eph. i. 10).

The blowing of trumpets was an ancient ordinance in Israel. In their wilderness days, two silver trumpets (Num. x. 2), made of the atonement money of the people, were blown "for the calling of the assembly, and for the journeyings of the camps." In days of gladness, and in times of war, the blast of the trumpet was a familiar sound among the thousands of Israel. It was the voice of Jehovah their Redeemer, who had brought them out from Egypt to be unto Himself a special people. All His commandments were given on the ground of redemption, and as His redeemed people, He claimed their obedience. The application of this to the saints of this time is plain enough. The Lord's people are a purchased people, "a people for His own possession" (Titus ii. 14, R.V.), redeemed from all lawlessness; no longer their own, but bought with a price to glorify God (I Cor. vi. 20), and as obedient children to do His will.

His commandments are not grievous; they fall on the ear of His people as the words of

their Redeemer, and constrained by love to Him, they swiftly obey. It was of such obedience that the Psalmist sang—"Blessed is the people that knew the *trumpet sound*, they walk O Lord, in the light of Thy countenance" (Psa. lxxxiv. 15, R.V.). And thus it is that communion with God is sustained, by loving, loyal, hearty, uncompromising obedience to every word that comes to us from Him who has redeemed us. This even now, in the wilderness days of the saints, is unto God as a feast, which as in days of old He comes to share (Gen. xvii. 1-18) with His obedient people (John xiv. 23) and they with Him (Rev. iii. 20). But the full answer to the Feast of Trumpets is yet to come, and will have its grand fulfilment in that coming day, when "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God" (1 Thess. iv. 16). When at "the last trump" (1 Cor. xv. 52) the dead in Christ shall be raised incorruptible, having put on incorruptibility, and the living changed, having put on immortality, both will together ascend to meet their Lord in the air.

"Him eye to eye we then shall see,  
Our face like His shall shine;  
O what a glorious company  
When saints and angels join."



With what joy and triumph the sons of Israel in ancient days gathered to the city of the Great King, as the silvery blast of the trumpet rang out through all their land! But what will it be, when "the last trump" shall sound, and the whole of the redeemed shall rise to meet their Lord? Who can describe or conceive the bliss of that moment? What a triumph over death! The grave swept of all the ransomed dead! The world cleared of all the living saints, and all gathered in resurrection beauty to their home above.

"Ascending through the crowded air,  
On eagle wings they soar  
To dwell in the full joy of love,  
And sorrow there no more."

And this feast of Trumpets will have its fulfilment in the awakening and gathering of God's earthly people Israel. Long have they been as in the slumber of death, a people scattered and peeled, but the "set time" to favour Zion (Psa. cii. 13) will come. The prophetic Scriptures of the Old Testament teem with glowing words descriptive of this event, when the trumpet shall be blown in Zion (Psa. lxxxi. 3), and the long-lost and scattered people shall flock around their once-rejected Lord and King. It was of this that the Lord Himself spake on that day, looking far onward to the

time of the end, after He had wept over Jerusalem, which then refused to be gathered under His sheltering wing. He told them they should "see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a sound of a great trumpet, and they shall gather His elect from the four winds, from the one end of heaven to the other" (Matt. xxiv. 30, 31). This refers to the earthly people being gathered to their land, at the coming of the Son of Man to earth, whereas the heavenly people are to be gathered around Him, when, at an earlier period He descends to the air as Son of God. In the heavens above, they see His face without a veil, and bask in the light of His countenance. The "outcasts of Israel and the dispersed of Judah," the earthly people, as those "ready to perish" (Isa. xxvii. 13), will be gathered\* one by one from distant lands and isles to Immanuel's land. These events will be unto God and His Christ, occasions of deepest joy, which even now prospectively He shares with His ransomed people.

\* This gathering—foretold by the dying patriarch (Gen. xlix. 10), must not be confused with an earlier return of part of the covenant people to their land in unbelief, when they will enter into a compact with Antichrist only to be deceived (see Daniel ix. 27).

"O Zion, when thy Saviour came,  
In grace and love to thee;  
No beauty in thy royal Lord,  
Thy faithless eye could see.

Yet onward in His path of grace,  
The holy Sufferer went,  
To feel at last that love on thee,  
Had all in vain been spent.

Yet not in vain—o'er Israel's land  
The glory yet will shine;  
And He, thy once-rejected King,  
For ever shall be thine."

## The Day of Atonement

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“On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord” (Lev. xvi. 30).

“So Christ also having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto salvation” (Heb. ix. 28, R.V.).

“There in righteousness transcendent,  
Lo! He doth in Heaven appear;  
Shews the Blood of His atonement,  
As thy title to be there.”

**T**HE Day of Atonement, was Israel's annual cleansing from sin. A full account of all the services of this eventful day will be found in Leviticus, chap. xvi., as given by Jehovah through Moses to Aaron. Here, in Lev. xxiii., as in the other feasts, it is viewed especially from the Divine side, as a feast of Jehovah, expressive of the joy derived by Him from the atoning death of Christ.

It is worthy of notice, that the day on which the blood was carried within the veil and

sprinkled there before and on the mercy-seat, was the tenth day of the seventh month. The seventh month had been changed to the first month, at the time of Israel's deliverance from Egypt. The paschal lamb was henceforth to be chosen from the flock, and set apart for sacrifice on the tenth day of this month. Its death on the fourteenth day was the foundation of all that followed, as we gather from the fact that the Feast of Unleavened Bread, the First-fruits, and the Feast of Weeks, are all dated from the Passover. The seventh month begins the second half of Israel's year, and the second series of Jehovah's set feasts. And here again on the tenth day of that month the blood of a victim is the prominent feature, but not to be used as in the Passover. There, the blood of the lamb was sprinkled on the lintel and side-posts of the door, to avert the stroke of judgment on Israel's first-born sons. Here the blood is carried within the veil and put on the mercy-seat. In the former case it is the sacrifice of Christ, appropriated by faith, as that which alone can deliver the sinner from righteous wrath, but in this ordinance, it is the blood of atonement presented Godward as that by which His throne is established in righteousness, His claims fully met, the believer permitted

to draw near in spirit now to commune with God, and the ground on which he will enter the presence of God in person by and by. The sacrifices of the Day of Atonement were—1. A sin-offering and a burnt-offering for Aaron and his house. 2. Two goats for a sin-offering and a ram for a burnt-offering for the congregation.

The blood of the sin-offering for Aaron and his house was sprinkled on the mercy-seat once, and before it seven times, and over the sprinkled blood a cloud of sweet incense, covered the mercy-seat. The word "atone-ment" \*—which occurs no less than forty-eight times in the Book of Leviticus alone—means "a covering." The *blood* covered the mercy-seat, so also did the *cloud* of incense, and in this we have an exceedingly expressive type of the *work* and *worth* of the Lord Jesus Christ, in whose blood the believer is made nigh to God, and in whose Person he stands accepted. The atoning blood covers all his sin. The perfectness of Christ encircles his person. The "house" of Aaron stood in the same acceptance as Aaron himself, and thus "the household of faith," the priestly house of New Testament times, composed of all true believers (1 Peter ii. 5), have access even *now*

\* Appendix F.

to the holiest of all (Heb. x. 19), and are made meet to be partakers of the inheritance of the saints in light (Col. i. 12). The blood of the goat for the congregation upon which the Lord's lot fell, was likewise sprinkled within the veil, and then the sins of the people were confessed by Aaron over, and put upon the head of the scapegoat. It was then sent away into the wilderness. Thus the claims of Jehovah were all met, the priesthood was established, and the congregation cleansed from all their sins before the Lord, and set at rest. The answer to all this, in so far as it applies to the saints of this time, is fully given in the Epistles of the New Testament, where the cleansing (Heb. x. 17, 18), the acceptance (Eph. i. 6), and the access (Heb. x. 19; iv. 16) of believers is made fully known. But the aspect of the truth here set forth, has special reference to the future. The Day of Atonement—in its order—comes after the Feast of Trumpets, and before the Feast of Tabernacles. We have already seen that the answer to the Feast of Trumpets, in its application to the heavenly people will be, the coming of the Lord Jesus as Son of God from heaven; and to the earthly people, His coming as Son of Man to earth. The Feast of Tabernacles—as we shall see presently—looks forward to the

millennial reign of Christ. The Day of Atonement comes in between. To what event then does it point? Where are we to find its anti-type? Clearly, it must be something after the Advent of the Lord, and before His Kingly reign. Its answer in respect of the heavenly people, is their reception to the immediate presence of God as priests, their establishment around His throne to sing redemption's song (Rev. chaps. iv. v.), and as the servants of Jesus Christ, in their manifestation before His judgment-seat, to have their service reviewed, and their work rewarded (2 Cor. v. 10; Rev. xxii. 12). In that full blaze of heavenly light to which the redeemed shall be introduced in the highest heaven, the immediate dwelling-place of God, the value of the blood of Christ will be known by them as it never was before. So also will the exceeding sinfulness of sin, the marvellous grace of God, and the fulness of Christ's redemption. There, amid holy and heavenly hosts, surrounding God's throne, the slain Lamb in the midst, will still be the object of their worship, and the theme of their song. The eye of God will rest with ineffable delight on that glorified throng, each member of which stands *on* the merit of the blood of the Lamb, and encircled with His excellence.



This will be a rich feast of Jehovah, and the saints themselves will share it, each and all.

“God’s eye of flame that searches all,  
And finds e’en heaven unclean,  
Rests on each soul in full delight,  
For not a spot is seen:  
Cleansed every whit in Jesus’ blood,  
Whate’er its guilt has been.”

The manifestation of the risen saints before the judgment seat of Christ, will be a further answer to this type. At this tribunal, not their salvation, or the acceptance of their persons, but the character of their service will be under review. The hidden motives, the manifestation of the secrets of all hearts will be there shewn in the light of heaven, and to the saints themselves. Then shall they know, even as they are known. The failures of the path, the imperfections of what once seemed so pure and perfect, will be seen as they had never been seen before, and the Master’s estimate of all, will be known. What a change from present estimates of service that hour will bring! How small will that which often bulks in men’s opinions and obtains their praise, appear then! How great those little acts and hidden deeds known only now to Christ and to God.

“Deeds of merit as *we* thought them,  
He will shew us were but sin;  
Little acts we had forgotten,  
He will own were done for Him.”

But while there will be much to humble the saints at Christ's judgment-seat, there will be nothing to condemn them, for the blood of atonement, the memorial of the ever-precious death of the Lamb of God, will speak forth its value, and cover all the sins and failures of the Lord's redeemed. Then after all has been manifested—the good rewarded, the bad burnt up—the saints and servants of God will pass into their places in the kingdom of their Lord, in the perfect enjoyment of rest. And thus the three features of the Day of Atonement—acceptance, humiliation, and rest—will be fulfilled in the risen saints. How all this will enhance the value of the blood of the Lamb!\* And if—as has been suggested by another—the devil, the accuser of the brethren, will not at this time have been cast from the heavens, as he will be at a later period (Rev. xii. 10, 11), but will seek to accuse the saints before God, on account of the failures of their service as made known at Christ's judgment-seat, He will be answered in this, His last attempt to dispute their title to heaven, by the

\* Appendix G.

atoning death of Christ. As it is written, "they overcame him by the blood of the Lamb."

The fulfilment of the type in regard to the earthly people is fully and touchingly described in the prophetic Scriptures. Delivered from the allied forces of Antichrist, and his confederate kings, who at that moment will surround the earthly Jerusalem, by the sudden appearance of the Lord on Mount Olivet, they will look up to find that He, who is their great Deliverer, is Jesus of Nazareth, whom they crucified. The wounded hands and feet, will bring back to mind and conscience, that hour, when in their hatred of Him, they cried out—"Crucify Him," and made the awful request—"His blood be upon us, and upon our children." Now they look on Him, whom they pierced and mourn. And what a mourning that will be, when "the Spirit of grace, and of supplication" is poured out upon them, and their melted hearts are turned to the Lord. Their bitterness and grief passes all description, as they look upon Him whom they had crucified and slain. The deep searchings of heart of Joseph's brethren, as they remembered their cruelty to him, are but a faint illustration of the anguish of awakened Israel in the latter day, when every household, and individual apart, alone before God, will mourn,

as one mourneth for an only son, their rejection of the Messiah. But just as when the anguish of Joseph's brethren was at its depth, the vail that hid him as their brother was removed, and he in grace revealed himself to them as their kinsman and deliverer, so will the glorified Christ reveal Himself, and His atoning work, to the melted hearts of awakened Israel, and they will turn to find the repose of their souls in the atoning death of the Lamb slain. Then it will be, that the language of Isaiah liii. will burst from their lips—"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, He was bruised for our iniquities."\* And in that bruising their healing will be found, for "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for separation and uncleanness" (Zech. xiii. I, margin). Not a new sacrifice, but the abiding efficacy of the one Great Sacrifice of Calvary extended to them. Thus humbled, cleansed from sin, and brought to God, they will pass into the millennial kingdom, under the benign rule of the Prince of Peace with His heavenly bride.

\* Appendix H.

"Then thou, beneath the peaceful reign  
Of Jesus and His bride,  
Shalt sound His grace and glory forth,  
To all the earth beside.

The nations to thy glorious light,  
O Zion, yet shall throng;  
And all the listening islands wait  
To catch the joyful song.

The Name of Jesus yet shall ring  
Through earth and heaven above,  
And all His ransomed people know  
The Sabbath of His love."

## The Feast of Tabernacles

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"The feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exod. xxiii. 16).

"Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man" (John i. 51).

"Then the heavens, the earth, and the sea shall rejoice,  
The field and the forest shall lift the glad voice,  
The sands of the desert shall flourish in green,  
And Lebanon's glory be shed o'er the scene."

THE Feast of Tabernacles was the last of Jehovah's feasts, a season of great joy and rejoicing, a kind of harvest-home, after the harvest and the vintage had been gathered in. Its eighth day, is said to be the "closing festival" (Lev. xxiii. 36, R.V. margin), the last great scene of Jehovah's joy in the accomplishment of His purposes of grace, in

which His gathered people are permitted to share.

The antitype of the Feast of Tabernacles, like those of the two that preceded it—is still in the future. Nothing that has yet taken place, answers to this season of festive joy; its answer is to be found in the future day of glory, when Christ and His risen saints shall fill the heavens above, reigning over a restored and rejoicing world; when Israel, restored to their long-lost land, and owning Jesus of Nazareth their Lord and King, shall be the first of the nations, and when, under the peaceful beams of the Sun of Righteousness, the groaning creation shall rejoice and be glad.

The feast was kept for eight days, after the corn and the wine had been gathered in. "Thou shalt observe the Feast of Tabernacles seven days, after thou hast gathered in thy corn and wine" (Deut. xvi. 13). This enables us to see exactly where its antitype comes in, in the dispensational dealings of God. Israel's harvest consisted of two parts—the corn and the wine. The "corn of wheat" (John xii. 24), which fell into the ground and died, but rose again with others associated with it, having the same nature and proceeding from its stem, represents Christ risen from the dead, with

all His heavenly people. The ingathering of the harvest has its answer in the whole of the heavenly people, all who share in the first resurrection, being gathered safely home to the garner of heaven. The vintage of the earth (Rev. xiv. 18, 19), and the treading of the winepress of God's wrath, has reference to the gathering of Christ's enemies for judgment. After these events have taken place, then the millennial reign of Christ will begin. In common with the two preceding feasts, the Feast of Tabernacles has an application to the heavenly, and also to the earthly people, although here, the dividing line between the celestial and the terrestrial, between things in heaven and things on earth, is not so sharp as in the answers to the previous types, simply because in that coming day of Immanuel's reign, the heavens and the earth will not be as they now are, sundered and ruled by opposing forces. For in the day of "the restitution of all things," heaven and earth, and all that in them is, will own Jesus Christ as Lord of all.\* To the raised and heavenly saints, it speaks of the joy and honour they shall share with their Lord, when, in manifested glory they shall appear as the Bride, the Lamb's wife, to reign for ever with Him.

\* Appendix I.



“He and I in that bright glory  
One deep joy shall share;  
Mine to be for ever with Him,  
His that I am there.”

To the earthly people, the Feast of Tabernacles points to the joy and rejoicing that awaits them in the latter days. This feast will then be kept, and all nations will go up to the city of the Great King to celebrate it (Zech. xiv. 16, 17).

“Booths made of palm trees and willows of the brook,” reminded them of wilderness days. The palm, in remembrance of victories won by His grace, the willow in memory of the tears wiped away by His hand. Surely, even amid the glories of heaven, the saints will remember these, and their memory will send forth in gushing streams of praise to God and the Lamb, the homage of their hearts, as they own the rule of Him, who sits upon the throne. To the earthly people the palm bespeaks their share in the triumph and glory of Christ. But in the midst of that scene of triumphant joy, can Judah fail to remember, that in days gone by, the Victor’s royal brow was once in these very scenes rudely wreathed with thorns by her hand, and that there, where now the beams of glory shine, stood once the shameful Cross of Golgotha, on which her Crucified Messiah

hung. The memorial sacrifices which they then shall offer on Jehovah's altar, like the "willows of the brook," will be the memorials of the sorrows and the sacrifice of the Lamb of God. As we sing now of that coming day—

"Ye saints whose love can ne'er forget  
The wormwood and the gall;  
Go spread your trophies at His feet,  
And crown Him Lord of all."

The transfiguration scene, on "the holy mount," unveils to us more fully the millennial kingdom in its various parts. The Lord told His disciples before He led them up to be "apart" that they would "see the kingdom of God" (Luke ix. 27), and Peter speaks of the transfiguration as "*the power and coming of our Lord Jesus Christ*" (2 Peter i. 16). In "the excellent glory," high above all, on His throne, was God, whose voice was heard on the holy mount. Above the earth, was the Person of the transfigured Christ, in heavenly glory, and with Him, near to Him in that glory, were Moses and Elias in holy converse. They are representatives of the sleeping saints who will be raised, and of the living saints who will be changed without tasting death. This forms the heavenly department of the kingdom. Lower down, on the earth, yet raised above their fellows, stood

Peter, James, and John, still in mortal bodies—not in resurrection as the heavenly saints—yet within sight and hearing of the heavenly scene above. This shews what will be the place of renewed and restored Israel, the earthly people, in millennial days. The earthly Jerusalem “lifted up,” and safely inhabited (Zec. xiv. 10), shall bask in the light and glory of the heavenly city (Isa. lx. 1; Rev. xxi. 23, 24). Need we wonder that Peter, in the midst of such a scene, said, “it is good for us to be here”—and wanted to erect three tabernacles (booths) on the hallowed spot. But the time for the celebration of the Antitype of the Feast of Tabernacles had not come. They were left with “Jesus Only,” as we are still. The eighth day, “the last great day of the feast,” points on a period beyond millennial times, for these, blessed as they will be, are not the perfect state. Unregenerate man, will still be God’s enemy, and there will be a last great outburst of Satanic power, immediately that Satan is loosed from his prison beneath, in which all unregenerate men will share. Then follows the passing away of the heavens and earth—the end of man’s history, and the dawn of the eternal day—“the last great day of the feast”—the long Sabbath of Eternity, where, in a new heaven and a new earth,

amid all things new, righteousness shall have its dwelling-place, and God shall be "*all in all*."

"Beneath Thy touch, beneath Thy smile,  
New heavens and earth appear;  
No sin their beauty to defile,  
Or dim them with a tear.

Thrice-happy hour, and those thrice-blest  
Who gather round Thy throne;  
They share the honours of Thy rest,  
Who have Thy conflict known."

## APPENDIX

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### A—The Passover

IN Sir Robert Anderson's *Redemption Truths*, he entitles the second chapter, "A New Reading of the Passover." The words, "I will pass over you," which have hitherto been taken to mean the exemption from judgment of those who had sprinkled the blood on the lintel and door-posts, he claims, mean much more. The verb *pasach*, he points out, occurs in three other passages, namely, 2 Sam. iv. 4, 1 Kings xviii. 21, 26, and Isa. xxxi. 5. In the first, it is rendered "become lame"; in the second, *leaping* and *halt* while the third tells of a *passing over* to preserve (R.V.), as a bird her young. After commenting on all these usages of the Word, the author writes:—"And thus it was that He preserved them on that awful night, when the destroyer was abroad, in the land of Egypt. The highest thought suggested by the conventional reading of the passage, is that He spared them: the truth is that He stood on guard, as it were, at every blood-sprinkled door. He became their Saviour. Nothing short of this is the meaning of the Passover."

### B—The Lord's Supper

THE perversion of the simple Memorial Feast began shortly after the apostles' time. First, by some claiming ministerial functions, and presiding at the table. By and by, the table with its memorials of a once-offered and forever-accepted Sacrifice, whose virtues abide continually, was changed for an altar, before which men acting as

priests, offered up to God what at first were known as "sacrificial memorials" of the offering of Christ. These soon became a "mystery," out from which "the Real Presence" was developed, the bread and wine, at the word of a priest, becoming the "true body of Christ," exalted as an object of worship. Such is the idolatry of the Mass, the full-grown blasphemy of Rome. Luther taught that by consecration, "in, with, or under the bread," was the glorified body of the Lord. And Ritualists of the Anglican Church, are somewhere about halfway between Luther and the Pope, their trend being distinctly toward the latter; for they claim that the consecrated bread has under its form the presence of the true body, which is to be worshipped—a doctrine Luther never taught. This is the "High Church" theory. The Protestant's "Sacrament" is to many little more than a renewal of "vows," to "keep the commandments," and thereby gain merit for heaven, or in making a fresh start to "do the best they can" to obtain salvation by works. It is a dangerous thing to tamper with, and to add to, or alter in the smallest detail, a Divine institution, which was originally founded by the Lord on the night of His betrayal, and given by Him anew from the throne in the heavens to the Apostle Paul, in abiding form, to be communicated to the Church, and by it continued through the ages, "till He come." To alter for "convenience," or accommodate to "present conditions," any of God's institutions, is to open the door for man's imitations and corruptions. Let us beware!

### C—The Fatherhood of God

"UNION in Incarnation," and the common "Fatherhood of God," is the sheet anchor of "Broad Church" teaching. By this all mankind, either by birth, or at baptism, become "God's children," and although some are "prodigal," all must at last be saved. This, which was the teaching of

the Oxford "Tractarians," over half a century ago, has become the popular doctrine of half the pulpits of Christendom, including some erstwhile "evangelicals," who have left their first faith, being overcome by the temptation to become "up-to-date" preachers, and to pander to the crowd, who supply their emoluments, according to the measure of the pleasure, rather than the profit they get, under such ministry. To these must be added the coming race of budding clerics, who, under the spell of German Neologists, and "Higher Critic" Professors and Principals of Colleges, have had the "Fatherhood" doctrine—which ignores the need of being "born again," and denies the final retribution of the unregenerate, and the Christ-rejecter's doom—rubbed into them in their student days, to such an extent, with all the pride and conceit that this glorification of "Old Adam" imparts, that it is a very rare thing to find coming from the pulpits of Presbyterian Scotland—the land of Chalmers, M'Cheyne, and the Bonars—any definite Gospel which tells a sinner how to be saved, or any distinct teaching showing his need of that salvation.

### **D—The Resurrection Denied**

SINCE the day that the Jewish elders "gave large money" to the Roman guard, to circulate the lie that the disciples of the Lord stole His dead body from the tomb while they were asleep, there has been a succession of attempts made by "enemies of the Cross" to deny the Resurrection. The devil does not like it to be known, that although he put forth all the strength of his power to crush the Son of God at Calvary and to hold His body in the grave, he was utterly defeated in the former, and completely routed in the latter attempt. Wincing under this humiliation, and enraged at the exaltation of the Prince of Life to the throne in the heavens, where He awaits the final subjection of His foes (Psa. cx. 1 ; I Cor. xv. 25), and from which in

His triumph, He will come to bruise the head of Satan (Rom. xvi. 20), the adversary gives his chief attention to making attacks on all that God has written concerning the glories and triumphs of His Son. Need we wonder that His resurrection—in which He was “declared the Son of God in power” (Rom. i. 4, R.V.)—is a chief object of his hate. In early times, the Rationalists (1 Cor. xv. 35) scoffed at it. German sceptics, such as Strauss and Renan, denied Christ’s resurrection on other grounds, making it mythical and emblematical, and their disciples, the Rationalist Professors of Oxford, Edinburgh, and Aberdeen, who have the training of the coming preachers in their hands, lead them along the same path as far as they dare, with the result that “Jesus and the Resurrection” is little heard of in popular preaching.

### **E—Israel's Restoration**

ALTHOUGH the national sin of God’s earthly covenant people, Israel, which culminated in the crucifixion of their Messiah (Acts ii. 23), and in the rejection of the Holy Spirit’s testimony to Him as glorified in the heavens (Acts vii. 56), has postponed the fulfilment of the promises made to the fathers, they have not blotted them out, nor caused the faithfulness of God to fail. The chapters telling of Israel’s present unbelief and off-cutting (Rom. ix.-xi.), do not close without the assurance, that in spite of their sin, they shall yet be visited in mercy; “For,” says the inspired writer, “the gifts and calling of God are not repented of” (Chap. xi. 29, R.V.). Christendom in its pride may despise the Jew, and appropriate all the promises of earthly blessing, piously writing—as in some Bible headlines—above such passages as Isa. xi. xxxii., “Promises to the Church,” and “Blessings of the Gospel,” but they belong by right to the restored and regenerated earthly people, when in the latter day, they turn to the Lord.



**F—Atonement**

THE word occurs only once in the A.V. of the New Testament, namely in Romans v. 11, and there it is a mistranslation. The R. V. renders it, "We have now received the reconciliation." Atonement was something given to God to make reconciliation possible to men, and that "something" was shed blood; for "it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). Aaron made an atonement "for himself, and for his household, and for the congregation of Israel." It was, as we are told, by sprinkled blood on and before the mercy-seat (Lev. xvi. 16). The antitype is Christ, "Whom God has set forth to be a mercy-seat through faith in His blood"—the word used in Heb. ix. 5 for the ark lid of the tabernacle, and in Romans iii. 25, for Christ, is the same. And He Himself is the propitiation, as I John ii. 2, and iv. 10, informs us, as well as the propitiatory, the meeting-place between God and man. All attempts to explain away the sacrificial and vicarious aspect of our Lord's death, by making it to be only a supreme act of self-sacrifice, in order to win man back to God, fail. For this leaves sin out of reckoning altogether, and represents man as only needing moral suasion—not expiation—to make him right with God.

**G—The Accuser in Heaven**

IN his *Lectures on Revelation*, Mr. Wm. Lincoln says, "It would appear as if AFTER the rapture of the Church, the accuser will still be allowed to be in heaven, and his presence be brooked by the Lord for three and a half years. For seven years are most certainly to elapse between the coming of the Lord for His saints and His subsequent appearing in glory with them."

**H—Israel's Confession of Faith**

ALTHOUGH the words of Isaiah liii. may be rightly used

by all who repose in the virtues of the sacrifice of Christ for salvation and peace, they are primarily those that will be on the lips of the convicted and confiding earthly people on that day when the veil will be removed (2 Cor. iii. 16), and they shall see in the once crucified Jesus of Nazareth, their true Messiah and King. Then as they mourn their sin, each as his personal and family grief, they shall turn to the "fountain opened" (Zech. xii. 10-14; xiii. 1) to find in His death the means of their cleansing and healing.

### I—Restitution of all things

'THE Restitution of all things' in Acts iii. 21, has no reference to man's future destiny, although such a meaning has been read into the passage. But the context in Acts limits this restitution to "things which God hath spoken by the mouth of His holy prophets since the world began." This, as every reader of old Testament prophecy knows, refers to the many passages which speak of times of blessing to the earth, and the earthly people, which will be brought in by judgment on their enemies, not by extended mercy to despisers of grace. Of these "all the prophets" speak in glowing words, but they have not a word to say of "a wider hope" for the ungodly, or a ray of comfort to give to those who now despise the Gospel of Christ and the salvation it proclaims, by holding forth some after-death probation, or evangelization, or universal restoration of all men and demons to God, in virtue of the Cross. That there will be universal acknowledgment of Christ's Lordship, Phil. ii. 10, informs us, but when reconciliation is in view, as in the kindred passage (Col. i. 20), "things under the earth" are not included in that reconciliation.







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